

RELIGIOUS EDUCATION

*A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education*

November - December 1958



THE HUMANITIES AND RELIGIOUS EDUCATION

A Symposium

THE MAKING OF A PLURALISTIC SOCIETY

CURRICULUM IN THE ARMED FORCES

FIELD WORK RATINGS

INDEX

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$7.50 or more per year.
Single copies of Religious Education, \$1.25 each.

HERMAN E. WORNOM, General Secretary,
545 West 111th Street,
New York 25, N. Y.

RANDOLPH C. MILLER, Editor
409 Prospect Street,
New Haven 11, Conn.

EDITORIAL COMMITTEE

RANDOLPH C. MILLER, Professor of
Christian Education, Divinity School of
Yale University, New Haven, Conn.

EDNA BAXTER, Professor of Religious
Education, School of Religious Edu-
cation, Hartford Seminary Founda-
tion, Hartford, Connecticut.

ALVIN J. COOPER, Board of Education,
United Church of Canada, Toronto.

CHARLES DONAHUE, Associate Profes-
sor of English, Fordham University,
New York City.

MAURICE FRIEDMAN, Professor of Phi-
losophy, Sarah Lawrence College,
Bronxville, New York.

EMANUEL GAMORAN, Commission on
Jewish Education, New York City.

LUTHER H. HARSHBARGER, Chaplain
and Co-ordinator of Religious Affairs,
Pennsylvania State University, Uni-
versity Park, Pa.

DONALD L. LEONARD, Board of Chris-
tian Education, United Presbyterian
Church U.S.A., Philadelphia, Pa.

NEIL G. MCCLUSKEY, S.J., Associate
Editor, AMERICA Magazine, New
York, N. Y.

ROBERT MICHAELSON, Director, School
of Religion, State University of Iowa,
Iowa City, Iowa.

RAYMOND PHILIP MORRIS, Librarian,
Divinity School, Yale University, New
Haven, Conn.

BENJAMIN SHEVACK, Executive Direc-
tor, Bureau of Jewish Education, Bos-
ton, Mass.

GERARD S. SLOYAN, Department of Re-
ligious Education, The Catholic Uni-
versity of America, Washington, D. C.

LEO WARD, Professor of Philosophy,
Notre Dame University, Notre Dame,
Indiana.

The Religious Education Association

Publication and Business Office: 545 West 111th St., New York 25, N. Y.

EDITORIAL OFFICE

409 Prospect St., New Haven 11, Conn.
Published bi-monthly. Printed in the U. S. A.
(Printed at 48 S. Main St., Oberlin, Ohio)

RELIGIOUS EDUCATION

545 West 111th Street, New York 25, N. Y.

VOLUME LIII

NOVEMBER - DECEMBER

NUMBER 6

CONTENTS

	<i>Page</i>
Editorial	482
SYMPOSIUM: THE HUMANITIES AND RELIGIOUS EDUCATION	
I. The Humanities and the Open Door to Faith	<i>Julius Seelye Bixler</i> 483
II. Religion and the Teaching of Literature	<i>Morton W. Bloomfield</i> 488
III. Why the Humanities Are of Central Importance to Education and Religion	<i>Abdon Lewis</i> 494
IV. Religion and the Teaching of the Humanities	<i>Perry LeFevre</i> 500
V. The Role of Philosophy in Religious Education	<i>Balduin V. Schwarz</i> 505
VI. The Obstacle of the Curriculum	<i>Willis D. Nutting</i> 512
VII. The Teaching of Religion at St. John's College	<i>J. Winfree Smith, Jr.</i> 515
Religion in Current Magazines	<i>C. R. House, Jr.</i> 520
The Making of a Pluralistic Society — A Catholic View	<i>John Courtney Murray</i> 521
Curriculum Materials for Sunday Schools in the Armed Forces	<i>Dan Jorgensen</i> 529
The Prediction of Field Work Ratings in a Theological School	<i>Sam C. Webb, Richard A. Goodling, Irma Lee Shepherd</i> 534
Significant Evidence	<i>Ernest M. Ligon and William A. Koppe</i> 539
Book Reviews	542
Book Notes	554
Index to Volume LIII — 1958	557

CHANGE OF ADDRESS

Please notify The Religious Education Association, 545 West 111th Street, New York, New York, of change of address, giving both old and new addresses.

Send notification of change of address at least four weeks in advance.

The United States Post Office does not automatically forward second-class matter.

Entered as second-class material January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

EDITORIAL

WE BELIEVE that we have a very exciting issue of the Journal, beginning with our symposium on "The Humanities and Religious Education." Many of us believe that the Humanities offer the greatest opportunity for understanding the significance of religion as a dominant factor in the meaning of life. Not only in the teaching of English and History, but also in the study of Philosophy and the Arts, we find many possibilities for interpreting life in terms of the place of God in the universe, of religion in culture, and of devotion in seeking truth.

But there is a *caveat* in all of this, which Willis D. Nutting brings out in his treatment of obstacles in the curriculum, for if the curriculum is set in terms of a nontheistic view of life this will determine to a great extent the freedom of religious interpretation. A young teacher recently pointed out to the editor that he had been hired to teach courses in religion in a college in which religion is seriously considered to be of no intellectual, ethical or devotional value; as a result, he found it almost impossible to communicate with the students even in courses which were considered "religious" and which were taught in the Department of Philosophy. This is an extreme case of the situation which Dr. Nutting describes.

However, even in state universities which are nominally secular, as Edward Dirks points out in his review of *Religion and the State University*, much can be done in the way of teaching religion in a favorable climate.

When we turn to the specific disciplines in the Humanities, in the articles by J. Seelye Bixler, Morton W. Bloomfield, Perry LeFevre, Brother Lewis, Balduin Schwarz, and J. Winfree Smith, Jr., we discover that where the academic climate is favorable to religious instruction, there is much that can be accomplished in the disciplines within that field. However, any teaching of religion takes place within a pluralistic society, and John Courtney Murray's article supplements the symposium with an interpretation of the kind of society we live in.

We like to get some variety into every issue, and Chaplain Jorgensen's story of the development of a curriculum for the Armed Forces as well as Sam C. Webb's article on testing provide information not otherwise available.

In the coming issue we expect to have a symposium on "The Social Sciences and the View of Man in Religious Education," and additional articles by Nels Ferré, Howard Grimes, J. Edward Dirks, Maurice Friedman, and others.

Readers of the Journal will be pleased to know that the Alumni Fund of the Graduate School of Theology at Oberlin has voted to raise \$5,000 for a stained glass window in Fairchild Chapel as a memorial to Leonard Stidley. Many of you who want to contribute may send your gifts to Acting Dean George P. Michaelides, Bosworth Hall, Oberlin, Ohio.

—The Editor

SYMPOSIUM:

The Humanities and Religious Education

I

THE HUMANITIES AND THE OPEN DOOR TO FAITH

Julius Seelye Bixler

President, Colby College, Waterville, Maine

WHENEVER A COLLEGE faculty sits down to revise its curriculum the question of where to place religion and philosophy is bound to raise its head. Do they belong with the social sciences or should they be classed as humanities? Obviously they are "social." Clearly they bear on the great problems of group behavior. Yet just as clearly they are related to "what an individual does with his solitariness" — to use Professor Whitehead's much quoted words. It is also a question whether either one should be put too close to the sciences. We call philosophy at its best a synthesis of the sciences just as theology was once considered their queen, yet we hesitate to limit its methods to those employed on physical data. Religion is patently a different type of experience, and even though my great teacher Professor Douglas C. Macintosh tried to show that theology was actually an empirical science, I think most of us would agree that the true genius of both religion and theology is neglected when they are identified too closely with procedures that science has established as its own.

But when we turn to the humanities the picture changes. Religion and philosophy do not *exactly* belong here but it is only because they have more rather than less to offer. Cicero used the word *humanitas* to distinguish man's abilities and interests from those of the animals and surely nothing could be more appropriate than to bring religion and philosophy under this head. We have, however, traditionally identified the humanities with art and literature and

have thought of them as concerned with moods of appreciation and evaluation which for the most part are impressionistic. Both religion and philosophy accept these moods as important but both go beyond to treat Pilate's question in a far from jesting way. Both are vitally concerned to ask: What is truth? Both insist on making metaphysical affirmations. Religion goes further. Not only What can I know? but What should I do? becomes all-important. We are thus forced to say that religion and philosophy belong with the humanities at the start but are not limited to their professed interests.

It is well to remember this today because a special and powerful trend in theology tries to make us forget it. What we call neo-orthodoxy is very suspicious of such words as "human" and "humane" and does what it can to eliminate them from our religious vocabulary. In the spirit of Kierkegaard this movement would have us throw off the shackles of all that is human just as quickly as we can whenever we approach the question of what can be called "divine." God's ways are not our ways. His standards are different from ours and his judgments are made in a realm where our values do not apply. If we try to make them apply we fall into the sin of pride. From the human point of view God is the great unknowable and if we are to receive his revelation we must leave our human preconceptions behind.

Those of us who are tarred with the liberal brush still feel, however, that this path

leads beyond the realm of paradox to actual contradiction. Liberalism's massive insistence on the need for our best, most moral, most sensitively aesthetic, and most rational insights in religion as elsewhere is one that we neglect at our peril. Religion brings the fulfilment and completion of our human efforts, faulty and sinful as at their worst they are. The humanities with their searching analysis and appraisal of this mortal scene open the door to the only kind of faith that in the long run we shall be able to accept.

I

College faculties, if aware of what they are doing, though they may temporize with philosophy, will therefore place religion definitely with the humanities. The real question raised by faith today is whether the line from the human and humane to the divine is straight or crooked, continuous or broken. In passing from man's best insights to God's revelation can we press consistently forward or do we have to go round the bend? Must there be a miracle which flouts our understanding and pours contempt on our conscience or may we say that the "More" to which we aspire and which we know we can never wholly comprehend is yet basically akin to our feeble gropings after righteousness and truth? It is my own belief that the humanities themselves will help us to answer this if we will only let them.

Some years ago Dr. L. P. Jacks, the famous editor of the *Hibbert Journal*, remarked that many of us would be more religious if we had not studied religion so much. This *caveat* is one we need to bear in mind. Reading about religion is no substitute for faith and our work in the humanities, as in theology itself, can at most lead us to the edge of the experience we seek. Yet I think it can be said with equal truth that many of us would be more religious if we had studied religion and allied subjects more. The better we understand the promptings of the human heart the more ready we should be for the divine dispensation when it comes. Obviously knowledge in itself is not enough. Almost any kind of knowledge can be used for im-

moral or irreligious ends. But richness and fullness of experience do not come from lack of knowledge. The fact that reverence and dedication must be added to inquiring study does not mean that the study itself is of no consequence.

The whole question of which types of inquiry promote religious speculation and induce a religious mood has itself been insufficiently explored. Chemistry is for most of us a rather prosaic subject. Yet it used to be said that the German love for metaphysics was such that a German chemist could not watch a transformation in a test tube without marvelling at the cosmic processes and laws involved! In astronomy surely all of us reach a point where the silence of the infinite spaces not only terrifies us, as it did Pascal, but induces a mood of wonder that comes in no other way. Sociology, hard boiled as it often is, and materialistic as it frequently becomes, is yet able to feed the religious imagination and stimulate the religious conscience. And psychology, in spite of its negations, has invited many a scholar to muse on the deeper mysteries of life.

II

But it is the humanities with which we are here concerned and to bring out the special point I have in mind I will limit our discussion to the branch of the humanities we call the arts. It was Rodin who said that true artists are the most religious of mortals. I think we can see why if we look at two contrasting points of view in art and observe how each appeals to religion for the completion of its own insights. In the forty-ninth chapter of Genesis we read that Jacob invoked for Joseph the blessings of heaven above and of the deep which coucheth beneath. Thomas Mann in his book called *The Beloved Returns* remarks that whatever was true of Joseph, certainly Goethe fell heir to blessings of both sorts. He was blessed with the blessings of heaven in the sense that he was keenly conscious of the influence of form, pattern, and harmony. But he also felt the blessings of the deep in his openness to the dramatic and dynamic offerings of the unconscious. He

was sensitively responsive, in other words, to both the classical and the romantic appeal. The former is ordered, coherent, and rational; the latter instinctive, colorful, and passionate.

Let us consider first what is bound up with the romantic point of view. It seems to me no accident that the same period, including parts of the eighteenth and nineteenth century, which saw the rise of a romantic interest in the far away lands of the Orient, in ballads and legends, in the mysteriousness of Gothic architecture, the same period which produced Schopenhauer in philosophy, Delacroix in art, Schumann and Schubert in music, Coleridge and Keats in literature also saw the flourishing of the Pietist groups in Germany and the Oxford and Methodist movements in England. It is as if there occurred a sudden awakening to the significance of the unconscious as bringing a revelation of deeper truth. Romantic art or literature gives the impression that religion is in just the next room and it is no surprise that in the movements just mentioned the door was opened and the threshold crossed. Here is an instance of the truth that religion opens the door to which aesthetic insight points instead of slamming it shut as so many of our contemporaries seem to believe. It opens the way, as we remarked earlier, by indicating two areas that must be explored, two questions that must be asked. The experience of the beautiful, and in particular of the beautiful mystery, is incomplete until we pass from How should I feel? to the further questions, What can I know? and What should I do? That the mood induced by art is important in itself is not open to debate. But its unfinished quality is just as clear when the demands of the good life are taken into account. The point to notice is that faith fulfills instead of frustrating the artistic impulse and completes instead of contradicting it. Few more appealing books on faith have been written than Schleiermacher's *Discourses on Religion* which argues that the person with romantic insight and an inclination toward romantic

art is the one who best understands what religion is all about.

But the relation to classical art is just as clear. Classicism means a concern for coherent order and pattern, including balance, proportion, and symmetry. We often say that romanticism relies on feeling, classicism on form. But with what is religion more concerned than the formal arrangement of the parts? It is a sense for the wholeness of things that we look for in religion above all else. We can hardly avoid the suspicion that any religious faith which refuses to reach out into the furthest limits of the cosmos and to make some affirmation of belief about the world as a structured totality has something wrong about it. In one way or another faith asserts that God is in the world, reconciling it to himself and that the essential lines of its pattern are such that our minds, finite as they are, have at least a glimpse of its meaning. Incidentally, this is one of the grounds for believing that the rational approach to religious belief is fundamentally sound and that faith is reason's ally and not its enemy. For the ideals of reason and of religion and of classical art are basically the same. Each is concerned with gathering up the fragments and putting them together. Each is satisfied with nothing less than a coherent whole. Each in its own way makes the demand of the formal principle paramount. Religion differs from classical art just as it does from the other type simply by going further. Like all art, classicism stops with a mood, an impression, a vision of the purely formal and abstract ideal. Faith, here as elsewhere, asks what can be believed and what should be done.

III

An excellent illustration of the combination of the two types of art we have been considering, and also of their consummation in religion, is offered by the music of Bach. Over and over again Bach's music shows a romantic, pictorial side, making a direct appeal to our feelings of the moment, and dramatizing for us the experiences of daily life. In the oratorios resolute faith is represented by strong steps in the bass, lassi-

tude by rhythmic uncertainty, Satan's appearance by a serpentine line, Adam's fall by falling sevenths, angels ascending by joyous climbing scales. Scudding clouds, gentle rain, grazing sheep all have their musical counterparts. Yet we know also that Bach is the composer who above all others conveys to us the need for ordered structure and a feeling for the omnipresence of form.

The step that Bach's music takes from sheer art over into the domain of faith was brought home to me vividly a number of years ago when I had in Zürich the privilege of listening on two successive evenings to masterful presentations of Wagner's *Parsifal* and Bach's *St. Matthew Passion*. Wagner's opera was of course a stage performance and spectacle and not intended to be more. But the limitations of even so dramatic representation of a religious theme became evident as the opera progressed. I can only express it by saying that there was too much unrelieved subjectivism about the music. It turned and twisted within its own agonized mood without ever reaching the solution that faith demands. The story was a mediaeval legend making no claim to historic fact. The appeal to the miraculous and supernatural brought an air of unreality. Great admirer of Wagner that I am I still felt the music itself was not straightforward enough to point to a religious conclusion but seemed always to relish its own deviousness. With the judgment of the critics that *Parsifal* is great art I think we must concur. Its failure as religion comes from its episodic character. It gives us one isolated mood but is far from reflecting the wholeness of life.

Everything about the *St. Matthew Passion*, on the other hand, shows its fitness as art to be the vehicle for religious teaching. The story comes from the Bible and makes a claim on belief. The question of both historical and metaphysical truth is raised and affirmations in both areas are made. The setting is not the theater but the church and the moral issue is all-pervasive. The music instead of plunging us into ourselves has a simplicity of line and a reliance on basic formal pattern that seems to put us in

touch with the elemental rhythms of the cosmos. It is, said Goethe of Bach, "as if the eternal harmony were communing with itself as might have happened in God's bosom shortly before the creation of the world."

Here we have an instance of what we may call the constant outreach of the aesthetic experience. So much of the time it seems to point beyond itself, asking questions for which initially it professed little or no interest. It seems to me that something like this is apt to characterize all our study of the humanities. They reveal and depict and illustrate our human experiences of value, based on the promptings of the heart, but so often they leave us dissatisfied with their all too human quality. To what beyond themselves do they point? we ask. What is their status in the nature of things? Do our hearts prompt us merely to dreams and fancies or, in spite of all their vagueness and difficulty of articulation, do they offer us intimations of what is most deeply real? At this point the illustration of classic and romantic art becomes peculiarly suggestive and as we observe the way these two forms supplement and reinforce each other we see what a stimulus to the religious imagination they may provide.

IV

The passionate insights of romanticism come, we have said, from the unconscious. They speak to us of the deeper impulses of our instinctual life. But what is their content if not a message from the creative forces that have been at work in physical nature since time began? Our instincts are an inheritance from the past. As drives resident in and animating our bodies they are our link with the power that has been at work ever since the first day when the morning stars sang together and all the sons of God shouted for joy. The same forces that were at work in the earliest nebulae after aeons of apparent probing and experiment and after going through a refining process in sub-human and human history are still at work in us as dynamic feelings. They are our native endowment of energy. They supply us with our interests. Crude

as they are in many ways, and in need still of discipline and correction, they nevertheless set the general course of our action and put before us the ends that on the whole we pursue. Since they come to us from nature, which is the physical medium for the expression of God's creative force, may we not say that through them God's energy works within us so that by yielding to romantic or mystical ecstasy we commune with what is at least one aspect of God?

On the other hand, what can we say of our vision of classical form if not that in its perfect balance and harmony it gives us a hint not only of our own yearnings for peace but of God's will for us? It is hard not to believe that God must feel, in his own immeasurable way, the gap between the goals of his own rational purpose and the physical world's faulty accomplishment. For him as for us the rational ideal is above the physical process and most of the time beyond it. But when through romantic insight we identify ourselves with his creative force and then turn what is passionate and driving in this experience to the account of the classical vision, putting the energy of one at the service of the ideals of the other, then a step is taken toward the accomplishment of purposes that are not only human but divine. The mystic seems to have had some understanding of this. His beatific vision is classical in the orderliness of its monism yet romantic intensity is also there. But, as is well known, for the mystic the mount of transfiguration must be followed by the practical work of healing. The romantic moment, in other words, is not merely a moment but seeks fulfillment in daily life. The classical vision of perfection is incomplete until the effort is made to apply it.

I have merely been trying to suggest that the rigid barriers we so often set up between the various areas of life frequently break down and that art, literature and the humanities in general seem to fret against the limitations we impose upon them. "Beauty," said Somerset Maugham, "brings us to a full stop." "When morals come in through the door," Francis Hackett once re-

marked, "art flies out through the window." For certain persons at certain times and for certain purposes of criticism this is probably true. But life is one and its experiences overlap. It is also short and we deprive ourselves of opportunities to taste its richness if we insist on dividing it so that our processes of analysis may always rule. The plain truth is that the humanities are full of illustrations of what faith may be, can be, and must be like. We study them for their own sake, of course, but here, as so often elsewhere, what is initially taken as an end in itself turns out to be full of implications for what lies beyond.

V

Because this paper has had so much to say about the approach to faith through culture instead of around it and about the essentially rational nature of religious experience, I should like to add a word in closing about what Gilbert Murray calls "the mysterious, uncharted tracts of experience that surround us on every side." Let us bear in mind that to say that life is one, that its wholeness and coherence are of a rational sort, and that the line from culture to faith is continuous is not the same thing as to deny the presence of an almost overwhelming mystery and does not mean that one assumes a cocky jaunty attitude which pretends to know all the answers. The mystery of life is omnipresent and we are never free from its influence. The point is simply that nothing positive is accomplished for either faith or reason by trying to capitalize on it for a special theological point of view, treating it as sheer unfathomable blackness and the negation of all man's pretensions. What man has gained religiously from contemplation of mystery is the awareness of something *more* to be done, something *higher* to be attained. It is not mystery as such that is religiously significant but mystery which exerts a lure toward the accomplishment of value. I do not see anything helpful to faith in describing God as the "sheer other" than man. The "completely other" is actually nothing that we can talk about or have an attitude of worship toward or even fear. It is just "x" without even

the potentiality of becoming more than "x." But throughout the history of religion man has had sense enough to take religious mystery as indicating what is not simply "other" but "greater" and "higher" than himself. The element of value has made itself felt. Out of the mystery has come the moral command, showing that something was known about the mystery from the start. "Awe is the best of man" says Goethe. *Das Schaudern ist der Menschheit bestes Teil*. It is the best only because it helps to reveal the best and to communicate with it. A rational faith thus looks on the religious experience of mystery not as a means to complete understanding, which we know is impossible, but as a stimulus to

growth. The confidence it conveys is that associated not with arrogance but with obedience.

However true, then, it may be that many of us would be more religious if we had not studied religion so much or even if we had not studied the humanities so much, we can only say that the source of the trouble is not in the study but in the student, or perhaps — alas — in the teacher! Whatever it means to be religious, and clearly it means many different things, it does not mean the state of being ignorant as such. Important for religion are insight, appreciation, and the understanding heart. The humanities help us to see where they may be found.

II

RELIGION AND THE TEACHING OF LITERATURE

Morton W. Bloomfield

Department of English, Ohio State University

LITERATURE, along with all the arts, has always been involved with religion both generically and axiologically. And today indeed we perhaps need to stress this point less emphatically than at any time in the past few centuries. The current interest in revealed religion, which perhaps may be termed a religious revival, has already decisively affected our attitude to literary study and literature, and the appropriation of the interpretation of literature by religion and theology is proceeding rapidly. One need only look at a good deal of modern criticism of English literature to be aware of this fact. Many scholars consider all medieval literature a branch of theology. Shakespeare and Chaucer are being Christianized into divines or at least lay preachers, and the study of theology is no longer merely an aid to understanding the concepts treated in literature or the framework in which a literary work moves but the very subject-matter of literature. Even recent work in the interpretation of American

literature stresses its concern with sin, redemption, innocence and evil. The sociology of knowledge associated with Karl Mannheim is once again being vindicated as moderns attempt to interpret the past in terms of the present, and the present is today a religiously oriented present. Of course religion is interpreted in a very special way usually as myth or ritual pattern.

Unless one believes that there is no way out of this relativistic trap and that all standards are completely historically conditioned, one is justified in raising the question of whether this tendency is inevitable and whether this particular religious approach is valuable. Are we at last approaching a true understanding of literature? Is the finding of myth and symbol — Christian and non-Christian — in literature the only contribution religion can make to the interpretation of literature? Must literature be no longer considered an autonomous activity? Is finding religious meanings in literature a crude reductionism? What is

the precise value of religion to a comprehension of literature? These are the questions which occur naturally to an inquiring mind in the matter. One can see, however, that the answers to them are extremely complex and would need much more reasoning and investigation than the space of an article could provide. I intend here to do no more than try to separate certain notions and to try to provide some kind of rough guide to the right and wrong use of religion in the study and criticism of literature. In fact I see certain danger signals in the present-day attempt to "religionize" literature, and I wish to put in some warnings on the behalf of one who is concerned deeply with literature and not at all averse to revealed religion. In fact I want to save the religious approach without eliminating literature in the process.

IN THIS ESSAY, I have deliberately avoided the problem of language and communication which is central to both religion and literature. This problem has two aspects — whether religion and literature can be discussed in language at all and if so, what language can be used to communicate to modern man so as to reach and affect him. Is theological discourse and literary (or art) criticism possible at all? And if so, how is it possible? A new theory of language is perhaps necessary to both religion and the humanities. In this matter I think both religion and literature can learn from each other positively and negatively. The issue here is not, however, a matter of what religion can bring to the teaching of literature, but a problem all the humanities and religion must face. It also impinges on sociological, cultural and linguistic problems of the highest magnitude. For all these reasons I have felt it best not to raise the question which merits a very thorough study and investigation and genius of a high order to find the answer or answers. This indeed may be crucial to the healthy future of all these disciplines.

As Northrop Frye has pointed out in his recent stimulating book, *The Anatomy of Literature* (Princeton, 1957), literary criticism, which in the nineteenth century was

called philology, is not one subject among many in the study of literature but its central activity. We don't study literature but the criticism of literature, and all intelligent reading of literary works which is the goal of literature courses is criticism. We read to understand and evaluate literature for the values it brings to the civilizing and perfecting of man, and we teach others to do the same for the same ends. This is literary criticism in its broadest sense, and it involves scholarship in literary, political and cultural history, textual work, historical semantics, biography, archaeology, sociology, linguistics as well as developing taste and standards. The problem then is the role of religion in literary criticism. I am not concerned with the bearing of religion on literary creation and with the general relation of poetry and belief. These are other though not less important questions.¹

On one level the issue is very simple. The history of religion and religious concepts is very important to an understanding of much literature of the past. Most literature was written by men steeped in the religious traditions of the West especially the Bible, and in order merely to read intelligently past and much present-day literature one must ask of one's students some knowledge of the Bible and of religious history. On this there can be no doubt. The religious history of Christianity and its major documents is, like Greek mythology, an important ancillary discipline for literature students. However this point is quite obvious and not of crucial importance. An elementary knowledge of Judaism and Christianity, at the very least the Bible, is necessary in the criticism of English and Western literature, however far from this ideal we may often be in practice.

THE MORE IMPORTANT question, however, is this. What should a commitment to religious values and a religious system on the part of a student or teacher have to

¹See on these subjects some of the essays in *Spiritual Problems in Contemporary Literature*, ed. S. R. Hopper (New York and London, 1952) and recently reprinted in the Harper Torch Series. In poetry and belief there is a widespread interest at present and a large bibliography.

do with literary criticism or appreciation? What particular religious values are of help? Are all valuable or equally valuable? Is a religious commitment necessary to favor fully much literature of the past? What dangers does it entail?

In general it seems to me that a serious religious commitment can (although indeed it does not always do so) strengthen the appreciation of literary masterpieces and improve literary sensitivity in three ways:

- 1) It can give strength and an objective status to humanistic values.
- 2) It can strengthen the appreciation of detail and fact and indeed create a just respect for the historical and the unique.
- 3) It can enable one to understand the objectivity of great literature by inculcating the principle that this world stands under judgment of another and can only be understood by supramundane standards. One can in theory get out of this world and look at it from the outside.

But each of these ways can be perverted into contempt for the world, historicism and theologism.

Although a believer in revealed religion has some kind of basis for his belief in values and an objective ground for them, it must at the very beginning be admitted that one can hold religious values without any adhesion to a religious body. Certain religious values — a sense of wonder towards the universe and man, a reverence for humanity and individual men, a recognition of the primacy of moral questions in human action, a decent regard for means, an awareness of the transitory nature of human life and institutions — are all necessary for a proper appreciation of literature. No doubt many would claim that this minimum list of values is not particularly or uniquely religious. Perhaps this is so even though historically they are certainly due to religious thinking, Greek, Jewish and Christian, but once they have been discovered by man they may be held by men of no organized religion. If we wish to include naturalistic humanism as a religion, we may without

qualification say that these values are religious. I personally don't feel that naturalistic humanism can provide any sanction for values other than relativistic ones. However whether one has a sanction or an objective basis or not, one can possess these values and benefit thereby for the study of literature.

On the other hand, many men in the past and today with ostensible religious commitments do not live up to them. "Corruptio optimi" perhaps, but "corruptio" certainly. History is studded with examples of cruelty committed in the name of religion. Religion does not guarantee observance of or belief in human values, nor does irreligion guarantee the opposite. Besides individual shortcomings, some religious views have, moreover, in the past and present, repudiated all worldly values including those of literature as mere vanity. "What has Athens to do with Jerusalem?" Religious commitment does not logically or necessarily seem to help in establishing the *Weltanschauung* which is necessary to an appreciation of literature.

In whatever way these values are inculcated by religion and even if interpreted anti-historically, they can be understood by the man who has accepted a revealed religion. The truly religiously-oriented man, even the hardened sinner, can at a minimum understand moral and religious dilemmas which are the subject-matter of a great deal of literature. Historically, however, in the West, the case is much stronger. Ever since Augustine, a proper appreciation of the natural realm has been a characteristic of most Christian thought, and religion has in fact encouraged and cultivated art, great art. This encouragement in the Middle Ages affected artists, but it is hard to imagine that the audience was not attuned to artistic appreciation because of this stimulus and the religious attitude in general. Since the Renaissance there is more evidence to sustain such a view even allowing for the Puritan suspicion of art and the badness of much religious art — the *bondieuserie* of popular taste. Religion at its best does support the humanistic values which are neces-

sary to the appreciation of art — however, it is often not at its best. As Berdyaev has written, somewhat exaggeratedly, "Man as we know him is but to a small extent human; he is even inhuman. It is not man who is human but God. It is God who requires of man that he should be human; man on his part makes very little demand for it."²

A THIRD PROBLEM is of course the religious attitude which does not deny literature but appropriates it to itself and makes it a branch of theology. We have recently been told that Chaucer is not writing a comic tale about a cock and a hen in the Nun's Priest Tale at all but about the fall of man. The Grail story was primarily written to convert the Jews, and Hamlet's tragic flaw is original sin. *Measure for Measure* is a treatise on Christian grace. All this we may read in recent criticism, and they are views held by people who are religiously *engagé*. This is another temptation to all religiously minded men, that literature has no autonomy and no goals of its own. Thus although there is much literary criticism written today by religious men, frequently they lack the proper respect for the subject of their lucubrations.

Religion must respect literature as part of the natural world which is the creation of God, but it must also allow it its own autonomy and not smother it in embraces. And it must not be puffed up with pride, and it must recognize that the tragic and comic vision is not the prerogative only of religious men. I think religion provides the surest guarantee for this vision but not the only one. And religion thus understood can help students to come to a proper appreciation of the glories of literature. Or let us say, religion can provide the best guarantee for the proper approach to the general values implicit in literary work. It does not guarantee individual taste and literary sensitivity, but then nothing does, not even a concern with and interest in literature, or

making a livelihood by teaching and professing it.

The surest way to respect literature is to respect the concreteness and the uniqueness of fact and the reality of the world. And a proper understanding of the Judeo-Christian tradition involves just that respect. A refusal to treat the materials and form of literature with honor and seriously is a lack of Christian imagination as Father Lynch³ would say, for this imagination cannot avoid the sensuous, the time-bound world. It must not be impatient of the immediate, of the material forms of this world, of fact and factuality, for it is out of this "real" world by means of words that literature is created. The realm of the unique is, however, also the realm of history.

There is no doubt that the historical approach, largely the product of nineteenth century German thinking,⁴ is out of favor now. We can see evidence of this revolt against and flight from history and the historical in all relevant disciplines — in literary criticism, religion itself, philosophy, biology, linguistics, psychiatry, musicology, anthropology. This obsession with pattern, with the general, the eternal, the cycle, has at the same time been accompanied by a tremendous interest in the philosophy or meaning of history. The more concern with the philosophy of history, the less with history itself. The archetype has replaced the fact; the pattern and the structure has replaced the detail and the concrete. We have become obsessed with "meaning."

²See for instance, his recent "The Imagination and the Finite," *Thought*, XXXIII, 1958, 205-228.

⁴It is, however, sometimes forgotten that romanticism and the nineteenth century have also a very strong anti-historical bias in its tendency to absorb history into nature. As early as Herder we see this tendency in his apotheosis of nature and the spirit of a people which creates as it were literature by itself, the poet only being the instrument. This romantic idea of the artist who is merely the medium whereby the "truths" of nature get expressed is profoundly anti-historical as is also the nineteenth century's obsession, as in Hegel, Marx and Comte, to find impersonal forces behind history of which the particular facts and events are mere exemplifications. Hegel is the father of both the historical and anti-historical attitudes of our age.

³*The Divine and the Human*, London, 1949, p. 110.

IF THE RELIGIOUS revival of our time means a repudiation of the particular and the concrete and an espousal of symbol and general meaning at any cost as it certainly does in many cases, I can only see it as destructive of literature and literary criticism. Symbols and myths and archetypes are in great literature but only in the last analysis, never in the first. When we rush to "meaning," we reduce literature to theology, pagan or Christian, and condemn the glorious particularity of great art to the outer darkness. Style and technique, the very essence of art, can have no importance, and literature will be judged only on its ideological or theological truth. Indeed religion in this sense can be the enemy of literature. Religion which minimizes the goodness of the created world and maximizes original sin is bound by its very premises to hate the sensuousness of art and value only the pessimistic lessons which can be drawn from it, or read into it.

History can be overvalued too. Some of the present-day protest against history has been provoked by a thoughtless historicism, a reduction of everything to becoming, to flow, to change. Mozart is not just a forerunner of Beethoven or Beethoven of Wagner. Lincoln Steffens tells the story of Professor Erdmann of Jena who complained, and quite justifiably too, thus: "In my day we used to ask the everlasting question: 'What is man?' And you — nowadays you answer it, saying 'He *was* an ape.'" This kind of nonsense of course provoked an opposition which arose to stress only the structure and the universal and minimize relation and particularity.

But the Judeo-Christian tradition has always been firmly rooted in history and the material. It is true also that truth is beyond history, but it can only be attained through history. History is not there merely as a propaedeutic, a passageway to be run through, a ladder to be kicked away, a reminder of our senses, but as the very reality of our being and existence.

Now it is true that at times the historical element in Christianity has been minimized, but that has never been the dominant trend. "We may, I think, say with some

assurance that that interest in the past which is the presupposition of all history is not merely from the first associated with religion, but has its very springs in an experience which is essentially religious."⁵ History arose from religion, and in the West religion has nourished it. Even the monkish chronicles of the early Middle Ages were originally the by-product of religious calendars. The God of the West is the God of Abraham, Isaac and Jacob as well as a divine principle. God is an experience even more than a concept. The truly religious attitude must always respect history and existence and flower within it. And great literature is also an experience, even though a special kind, and not a series of abstract propositions, even though abstract thought is also to be found in literature. Reason and sense organized to entertain, instruct and heighten man's sense of his existence are of its essence. Religion properly understood can only strengthen one's sense of the past, the present and the future.

EVERY AGE has its polarities and dichotomies, some more basic than others. In the modern world since Descartes the basic dichotomy has been the distinction between the self and the non-self — or mind and matter. Although Descartes by no means was irreligious, his God was essentially relegated to a role of an over-all general inspector or maintainer of the universe and usually in practical matters ignored. Traditionally, however, the fundamental Judeo-Christian division is between the created and the uncreated. God as the uncreated Creator is the unchanging norm against which all His creatures must be set and the rod by which creation is to be measured. God gives the world its true objectivity and sets the point of view whereby it can be objectively viewed. The true Christian was bound to keep the universe in perspective as one of the poles of his fundamental polarity.

It is frequently said of great literature that it is objective, and this is an adjective

⁵Clement C. J. Webb, *The Historical Element in Religion* (London, 1935), p. 17.

that can bear many meanings. But there is one point that may be made about the term: it is not used of literature as in science where, by abstracting the conscious self from the world, we attain scientific objectivity.⁶ Literary objectivity cannot eliminate the self but must encompass it. The greatest literature of the past, that of Homer, Aeschylus, Dante, Chaucer, Shakespeare, has always got beyond the psychological, beyond the self-consciousness of much of modern literature and has looked upon the self as part of the cosmos, a special part no doubt, but still part of it. And this clear-eyed vision has been molded by love, pity and understanding. But it has always been a vision as if from outside the universe — from the realm of the gods for the Greeks, from heaven for the Christians, even if Olympus or paradise are not specifically mentioned.

This kind of vision is perhaps the hardest of all to attain. Romanticism and psychologism and sentimentalism have tended to corrupt this objectivity. Literature is equated with lyric poetry and the expression of personal emotion. The typical situation in modern literature as conceived by the student or critic is the sensitive artist either *in propria persona* or more commonly behind a *persona* commenting on experience, enclosed in his own self-consciousness to the point of solipsism. The stream of consciousness technique and the short lyric are the characteristic literary devices and forms of this attitude. Actually, I think the pressure of the world and the profound changes which it is at present undergoing are making this attitude obsolete, and I think the

most recent literature shows it. But romanticism dies hard.

Regardless of what is happening to our world-view today (and he would indeed be hardy who would attempt to predict the future), a truly religious attitude uncorrupted by the sentimentality which commonly passes for religion makes for the kind of objectivity which is necessary for understanding great literature. Religious objectivity towards the world, towards its good and its evil, is fundamentally the objectivity of great literature and great art, and in so far as religion can or does inculcate this point of view — and indeed it is a hard point of view, one not easy to inculcate — it is the great ally of literary criticism if we understand that term in its fullest and richest sense.

Though religion then is full of pitfalls for the teacher, admirer and student of literature, as I hope I have shown, it can be in some ways its great ally. The story of the relations between religion and the teaching of literature in the past has its dark periods and at present all is not rosy. One simply cannot say the more religion the better appreciation of literature. The whole issue is much more complex than that. But if, as I think, religion is true to its best traditions and if it strengthens our belief in human values, under God of course, in history and the concrete and creates a true objectivity, it can only be welcomed by literature teachers and literary critics. All this above and beyond the important fact that much great literature can only be understood in a theological framework and deals with the eternal religious issues, in terms of existence, those of pride and presumption, love and pity, fate and freewill, redemption and atonement, retribution and punishment, and birth and death — and with all the excruciating dilemmas at the very heart of human existence.

⁶Recently in nuclear physics it is claimed by some physicists that the observer himself must again be brought in, but aside from the fact that the matter may be in some dispute we may regard this as a rather special case.

III

WHY THE HUMANITIES ARE OF CENTRAL IMPORTANCE TO EDUCATION AND RELIGION¹

Abdon Lewis

Assistant Professor of World Literature, Manhattan College, Riverdale, New York

YOUR COMMITTEE invites me to discuss with you why the humanities are of central importance to education and religion. Precision of thought and language, the establishment of definitions and distinctions, are required before the humanist can accept the conclusion of the title and before a mathematico-scientific-technical age will assent. The traditional rhetoric in favor of the humanities will have no meaning in the contemporary educational crisis without a clarification of the terms — education, humanities and religion. Those concerned with the importance of the humanities must view this importance within the clarified limits of definition and distinction. It is not inopportune therefore to make this an inquiry of the terms of the title.

EDUCATION

Education is an analogical and not an univocal term. Historically it has been used in enormously different albeit related senses. It is simplistic to believe men are speaking of the same thing when discussing education. For some, it has the meaning of the sum of the processes through which a person is led toward fulfillment of every and any kind, any process toward a maturity and development of personality. In this sense, education is a life long process and formal class attendance occupies but a small share of its time. In academic circles this sense must be deliberately avoided since its end is the ultimate end of life itself, the perfection of the person. For those of us whose

philosophy of life is in agreement with historical revelation, it is the perfection of the Supreme Being, whose commission to man is "be perfect as your heavenly Father is perfect."

In a less extensive sense, education means the formation that one receives from another. Such formation includes the religious, moral, intellectual, emotional, physical and social and today even military formation. This sense of education views man in his total complexity — soul, will, intellect, passions, emotions, instincts, body, living in society. The goal of this formation is the fully educated person that Pius XI offered as the ideal; but these varied formations need be the specific functions of different agencies — church, family, school and state. Together these agencies attain the goal of education in this sense. Precisely because our schools have assumed or been burdened with the responsibilities of these other agencies have they become home, patriotic novitiates, clinic, athletic organizations, military institutions and even church. Precisely because our schools have assumed these responsibilities has their specific function been lost or beclouded in the face of national emergencies — a shortage of teachers makes of our colleges and universities training quarters for teachers, and the ascendancy of Russian technology calls forth more and better institutes of technology by voices hitherto silent on matters educational.

A third sense of education, and it is within this limit that the term has value in our title, is the specific task of intellectual development. It is the name of the specific

¹Revised copy of address given to New York Chapter of *The Religious Education Association*, April 15, 1958.

function of schools of all levels. In this restricted sense of the term is the central importance of the humanities to be sought. The formation of intellectual perfection is the *raison d'être* of educational institutions. To them, *in loco parentis*, has the intellectual growth of the person been entrusted as the family is specifically responsible for his emotional and moral formation, the church for his religious and spiritual development, and the state for his social well-being. Each of these agencies must have concern for the ultimate end of man but each must contribute uniquely to it by fervently seeking its own specific end.

The secondary or indirect aims of our school — spiritual, moral, professional, social or civic excellence — are the primary aims of these and other agencies. These aims, secondary in purpose and not in importance since man's final state is not dependent primarily on intellectual excellence but on faith and moral actions, are the indirect concern of schools as they pursue their specific function. The effort of the school toward intellectual perfection rests upon the solid foundation that God has given man his intellectual nature and that God intends man to serve him by that nature, not stunting his natural powers but developing them. Thus intellectual excellence is not only the ideal of schools but also their obligation.

Granted this simple fact, the question arises as to what is the proper and defining perfection of the intellect. What health is to the body, virtue to the will, justice, loyalty and fraternity to man's social nature, *knowledge* is to the intellect. Each of the powers of man has its proper perfection and as perfections are to be sought passionately. That each of the perfections is a good in itself pertains to the natural law since each human excellence is an implication of human nature.

Not all knowledge, however, is the proper object of the intellect. The threefold division of Aristotle is necessary — practical knowledge (how to do something), productive knowledge (how to make something), and theoretical knowledge (knowledge of

how things are in themselves, the truth man discovers but does not make, *veritas* not *verificatio*). Theoretical knowledge gives man his highest dignity since he is endowed with an intellect designed to understand the whole of reality. This knowledge is called liberal because freed from any obligation to serve as a means to some further end, it has its own saving power and is a good in itself.

Most liberal educators agree that this knowledge of the fulness of reality gives excellence to the intellect and that the indirect aims of education are to be achieved through intellectual development. However, disagreement arises as to what constitutes liberal knowledge and how and where it is to be acquired. Any area of knowledge dealing with the universe as it really is comprises in part liberal knowledge — the physical sciences that study the material universe's structure, the biological sciences that study the living bodies in this material universe, the mathematical sciences which study its measurement, the humanities which study the efforts of mankind to fulfill his human nature, systematic philosophy which is man's attempt to perceive for himself the connectedness of all reality, and theology which is man's search for an intellectual understanding of God and the spiritual order, based on the outer data of revelation and the inner light of faith. A program comprising all these areas may be termed a general liberal education, as distinguished from a liberal education which emphasizes but one of the areas to the exclusion of the others, and from a liberal arts education which is a fundamental competence in all the areas with a concentration in the humanities which are at the vertical center of theoretical knowledge.

RELIGION

Like the term education, religion is one that has been used in different senses throughout history. There are few notions of those realities fundamental to living whose precise meaning is more vague and ambiguous in the popular mind than religion. In its basic sense, it requires the existence of man and that of a supreme being — either removed obliterates religion. Al-

though it has been stated that some believe in God without knowing exactly what they believe, it would appear that there must be knowledge of his existence before there can be religion which erects a bridge between him and man. This is evident from the history of religions and from a consideration of the natural relationships of the rational creature to a creator. Even in its first sign chronologically, religion meant more than a vague hope that collective humanity would be extricated from the horrors of nature by an intervention of the gods.

To indicate the importance the humanities have for religion, it is necessary to establish a distinction between what religion is in itself and religion as it is in the life of man. *Objectively* defined, religion is a collective body of truths delivered by God to man in time. The discovery of the full meaning of this definitive body of truths is the life work of man. Religion in this sense enters the life of the intellect and is termed theology. *Subjectively* defined, religion is a voluntary response of the soul to recognize the supreme being, which response leads to worship of him. Conceived thus, it is a moral virtue by which man accepts the body of truths and assents to them on the authority of the supreme being. When joined to *caritas* and good works, the assenting individual is a religious man. In this subjective sense, religion involves a distinct encounter with and a response to a real being, conceived as dynamic and active, the source of whatever values and meaning human nature has.

In this distinction is the technical and specific signification of the term religion. In both senses, religion invests the total man — intellect, will and practical activity. It is the mutual relations and the common reference to intellect and will that furnishes us with a firm theological foundation for the role of religion in our educational institutions. That these relations exist is posited upon the truth that the intellect tends not only to know but also to cause action on the basis of that knowledge. It is not that the intellect is more important than the will in religion but because man tends to neg-

lect it there has been perhaps the failure of full functioning of the soul in man's relations to God. The intellect can and must be brought to bear on religion, objectively defined, and this impartial pursuit of the truth will bring one closer to that Absolute Truth who is God, and will be a new reason for loving Truth.

HUMANITIES

The analysis of this term has been facilitated by the resolution adopted by *The Religious Education Association* at its national convention. The record of the Humanities Seminar reveals that much discussion took place before the variations of terminology and of emphases given to the scope of the Humanities were reduced to the statement that "the Humanities are by definition the integrated study of a civilization." As one of the areas of theoretical knowledge, they are distinguished from the others by their defining object — civilization in its integrity. In the terms of Professor James Mul-lancy of Manhattan College who was chairman of the seminar, "the Humanities are a study of man's effort at achieving his greatest natural glory, at achieving the specifically human moment wedged in between his ancestral savagery and the ultimate deformity in the Beatific Vision." The humanities are a record of being human as seen in the history, philosophy, language and literature, and the fine arts of civilization, the last three clustering around history as the dominant study of this area of theoretical knowledge. As such they stand in a central position, midway between the natural sciences and theological knowledge, just as human nature itself is the meeting of the realm of the spirit and the realm of matter.

Man-made as civilization is, the specific elements that form its structure are those activities of human nature that make it human — thoughts, deeds, hopes and despairs, loves and hates, and the incarnation of things of the mind and the spirit in matter, by the mind and for the mind. All of these give a total view of man as human. But this total view is perceived only if the term *integrated study* in the association's resolution is heeded. The true study of hu-

manities implies the whole of civilization, not the narrow view of the classicist, the medievalist or the modernist, which limits civilization to one temporal segment of the whole. Civilization, like history itself, is developmental and evolutionary, having a general progressive direction, pointed toward a complex contemporary age and toward a hoped-for glorious future. The study of such is a study of the utilization of the established permanent values of the past for the assertion of values to meet the newly discovered of the present. The study is not one of rejection of past values but one of understanding them for they represent man's effort to obtain a humane society and to penetrate further into truth. Against such a background is the significance of our present world illuminated and against such a background is the fulness of natural and supernatural truth to be comprehended.

The integrated study of the humanities becomes the organized knowledge of the history of civilization, a study of the ideals and values upon which it is based, its achievements and failures, its solved and unresolved conflicts and a knowledge of those forces that threaten it. It becomes a search for every vestige of truth in every human endeavor and the location of truth and error in the past. It becomes a recognition of the valid intuition of the philosophy of civilization, of the past moments of greatness and heroism, of the scattered vision of man's universal situation, and the submission of matter to the human demands of form.

IMPORTANCE OF THE HUMANITIES

It is only by levelling the terms of the title to the academic — education to mean the process of intellectual development and religion to mean the collective body of truths delivered by God to man — that the humanities become centrally important for education and religion.

For Education

1. The specific task of education is the development of intellectual excellence, attained by knowledge of the complexus of reality through the five areas of theoretical knowledge. In the integrated study of civil-

ization, the intellect seeks intelligibility and meaningfulness. The human mind enters the past reverently and courageously the whole of civilization to obtain the concrete knowledge of reality that no other area gives. If the human mind is to have the wholeness of view that is proper to the intellectual, the humanities are of central importance.

2. They are of central importance because they are in the center of the chain of general knowledge proper to the educated mind — they are the human link that binds truth of the physical universe to that of the spiritual realm. A humanistic perspective assists in bridging successfully the hiatus between the two. This the humanities do by reasserting that there is a reality beyond the things that the instruments of physical science can measure and by indicating there are problems that they are unequipped to raise, much less answer.

3. An integrated study of civilization leads man to the awareness that truth has not been confined to a static, stabilized past, that no temporal segment of civilization has had a monopoly on the truth, and to the awareness that there are higher principles that order natural knowledge. This awareness the humanities develop because they are a study of the operational truth in time and place, a study of the efforts of man to penetrate to a knowledge of the given and invariable truth which undergirds the whole structure of theoretical knowledge. The humanities assist in fitting the vast diversities of concrete knowledge into an order where every item holds its proper place and reveals its true significance and relationships. Not that the humanities establish the significance and the relationships, but the humanistic mind confronted with the limitations of natural knowledge demands knowledge of a higher order. The humanistic mind gradually becomes aware of the need for a knowledge expressed in terms of what things are in themselves.

4. The knowledge of the fulness of reality gives understanding of the present mathematico-scientific-technological age in which we live by divine disposition. To live

properly in it, the intellect following its dynamic and natural tendency to search and discover seeks understanding of this reality. But the true understanding of the present is attained only with a sense of why it is as it is. What is needed is to see the present age against the background of civilization which endows it with significance. Without this study, humanistic values will be undermined and the religious interpretation of man expressed in humanistic terms will be threatened in our scientifically expanding world. With this background, seeing in the concrete the shaping of the relations between the world of experience and the world of reality, the student of the humanities can be stimulated to that reflective effort by which the truth of the past can be applied to the present. The reflective effort develops the capability of evaluation of the contemporary reality critically, without which there is no genuine intellectual life. Reflection in the light of what we know and what we understand of the whole of civilization puts the mathematics, science and technology of the twentieth century under human control.

5. The humanities properly studied are of importance for education, giving roots in the historical development of mankind and a reverence for the past accomplishments. In their own order, they bring man in contact with the expression of the good, the true and the beautiful, enabling him through philosophy to know conformity to reality, through literature to give the purifying and deepening human awareness of the human experience, and through the fine arts to delight in simple beauty.

For Religion

1. *Objectively Defined:* Essentially the humanities are a concrete, rounded view of man in his humanity. They do, however, provide man with the opportunity of discovering truths not only of the natural order but also of the supernatural. Since many religions claim to be revealed, man has the obligation of seeking the true revelation, passionately directing his intellect to this search. The humanities in a direct and serious way assist in this. The Bible, one of the sources of divine revelation, is a collec-

tion of books written during a period of many years in countries far removed from ours in time and space. The understanding of the truths therein contained requires much preliminary study and in this approach to the sacred writings from the human side, the use of knowledge from the humanities has served biblical exegesis admirably and directly. History has reconstructed Israelite religious history, philosophy the thinking of the periods of biblical writing, knowledge of the language and literature of this ancient world has been employed to indicate the significance of style, vocabulary and other formal elements which establish the important distinctions of different classes of literary composition. The knowledge obtained from the known human history of numerous nations has been brought into the service of positive theology, which seeks to discover what truths have been revealed and how they are contained in the sources of revelation. History, the dominant study of the humanities, is termed properly the handmaid of positive theology and as such has a direct importance for religion objectively defined.

The humanities reveal that not all religious beliefs lack objective validity, and that to grasp the true revelation, it is necessary to go back over the record of the past to discover those times and places when God intervened in human history, those persons to whom he has communicated his message, those agencies he has established to preserve and transmit his truth to all men of all ages. The principle of subsidiarity, which allows the next lower discipline to do all that it can validly accomplish, is applied by the theologian, permitting the humanities to do all that they may do for biblical studies and positive theology.

2. *Subjectively Defined:* The importance of the humanities for religion subjectively defined can but be indirect. This is so because the humanities are an intellectual pursuit and religion is first and foremost a distinctive type of experience and way of life, a response to the truths given to men by God. However, the former may be a pursuit of God and the supernatural by sug-

gesting to man appropriate ways of life through their method of intellectual inquiry and their conceptual interpretation of reality and human behaviour. Although in the order of specification the humanities are natural, in the order of exercise they may be supernaturalized by reason of ordination. By observing the truth of the disciplines that comprise the humanities, seeking what is proper to the ends of philosophy, history, literature and fine arts, the student is forced to deal with things as they are and to give meaning and value judgments on all levels. As a spiritual autobiography of human nature, in their worthiest moments embodying ideals of belief, conduct and value, the humanities discuss the concepts of man and the profound influence these concepts have had on human behaviour. Contemplation of the religious and ethical concepts gives direction in the formation of ideas and it is to be hoped an awareness of the deeper meanings. In a humanistic society, natural human values are seen as ends in themselves, but with the developmental character of theoretical knowledge evidenced in an integrated study of civilization, one is brought to the threshold of the order of the absolutely ultimate end, to the threshold of religion that can be crossed only by faith. The centrifugal aspect of the humanities, their tendency to move away from their own matter to other areas of theoretical knowledge, is indirectly an orientation to the ultimates since they must bring man in contact with an area beyond the human and to the point where with good will he may respond.

It is an indirect effect of the humanities that they are a preparation of the intellectual nature of man for grace. In the humanities, the natural comes into its own, the mind is freed to come in contact with the independence of uncreated truth, to be complemented from above, and, as long as it pursues the natural truth of the humanities, it remains open to the ultimate principles which organize learning and life. It is left free to make contact with the supernatural.

The leap is not made by the humanities but the experiential view of reality forces the mind to conclude that all knowledge cannot be translated into terms of a species. The attitude toward truth developed by the humanities pushes the mind to find intellectual positions that are in conformity with reality.

An education based upon the humanities implies a real and vital order of understanding, an earnest effort to place past experiences into an orderly and organic whole. If the student has the principles of his own beliefs, the task is simplified; if not, the awareness of the absence should lead to a search for them, for it is a mark of the educated mind to seek a harmonious whole of the universe.

Religion, in both senses, and intellectual endeavor belong together, each gaining from close association with the other. No real cleavage exists between the natural life of man and his spiritual life. A defect of modern man is to establish a division in his existence — half dedicated to religious pursuits and the other half to intellectual, without formal relationships between them. This brand of secularism, thinking in terms of two unrelated and separated orders is rooted out by making divine truth the ultimate measure of human truth. This our schools can do, not by imposing the supernatural upon the natural, for in a pluralistic society this involves serious problems, but in being true to their primary function of developing intellectual excellence in all areas of theoretical knowledge with a concentration in the humanities, they lead the human mind to the position where assumption of human knowledge into absolute truth is possible. This high order of science and understanding which is the basic goal of education will produce men of wisdom, possessing an abiding vision of human life, men grounded in moral and spiritual values stemming from God, men to whom the complex present reality can be safely entrusted for effective control.

IV

RELIGION AND THE TEACHING OF THE HUMANITIES

Perry LeFevre

Associate Professor, Theology and Education, The University of Chicago

IN THIS AGE of specialism it is with some diffidence and a considerable sense of risk that the non-professional ventures to speak in fields not his own. Yet we are in a crucial stage of the discussions about the relation of religion to the liberal arts disciplines, and since I am not so much interested in having readers agree with me as in stimulating them to face a problem common to all of us who have a religious concern in higher education, I am willing to cross the boundaries of what may be my competence. We are now in the third phase of the discussion of the relevance of religion to the disciplines. The first stage, reflecting a renewed interest in religion, sought to discover how religion actually entered into the subject matter of collegiate study. It might be symbolized by the book, *College Reading and Religion*. The second phase in which we are still engaged concerned itself with the legitimate place and the relevance of an understanding of religion with respect to the particular disciplines. It too, might be symbolized by a single book, the Hazen Foundation's *Religious Perspectives in College Teaching*, but it is reflected in greater breadth and depth in a growing body of writing and thinking going on among college and university teachers.

When *College Reading and Religion* found that courses of study in the various disciplines, at least reflected in the commonly used textbooks, either neglected religion or treated it in a hostile or distorted fashion, the writers of *Religious Perspectives* tried to find ways of legitimatizing the inclusion of religion within the various disciplines. The common thesis expressed by many of the authors was that religion

is and has been an important aspect of the life of man and of his interpretation of his world. Since the various disciplines attempt to increase man's understanding of himself, it is legitimate to include a full and honest study of religion when that study sheds light on or is defensibly a part of the discipline itself. Thus for instance, a great body of investigation into the religious backgrounds, whether personal or cultural, of a work of art or literature can be carried on in order to illuminate the work at hand. To comprehend a biblical allusion, a particular concept, a total theological framework, to penetrate the spirit of an age, teacher and student may need to address the problem of religion. This is obviously true of explicitly Christian works like the *Divine Comedy*. Some knowledge of Thomas Aquinas and Christian Orthodoxy may, however, be as necessary for the understanding of James Joyce as of Dante. (Cf. W. T. Noon, *Joyce and Aquinas*, Yale University Press, 1957.)

The third phase of the discussion of the relation of religion to the liberal arts disciplines is upon us. It is, perhaps to a lesser degree than the second, the sole province of the specialist in each discipline. Certainly the interest of the theologian and of the philosopher concerned with culture and education overlaps that of the specialists in the various fields. We are at once immersed in the central problem when I make the assertion that there are explicit or implicit theological issues within each of the liberal arts disciplines. There are, in other words, important matters at stake for the religiously concerned teacher or student within what seem to be secular fields of study. I would argue here, as well as with respect to the legitimate study of religion within a given

discipline, that the facing of such issues is not only a genuine religious concern but that their inclusion is of educational significance as well. The study of religion and the increase of religious knowledge may aid in the mastery of the material itself. The facing of theological issues, which are issues demanding decision, may be singularly important for the educational growth of a student, for the most significant educational movement takes place when students are existentially involved — involved at levels deeper than intellectual appropriation and objective judgment.

FOR THE SAKE of the development of my thesis, I must be sure that what I mean by the phrase "explicit or implicit theological issues" is thoroughly understood. What is a theological issue, as I have used the term? To answer this question we must have a preliminary notion of the nature of theology. Theology deals with man's experience of values. It is concerned with the multiplicity of goods which men seek and treasure, but its central theme has to do with what Calvin called "the fountain of all good." The focus of the theologian's study is upon that which sustains, nourishes, and creates the good in human life and experience. Religion is the commitment to that which sustains, nourishes, and creates the good. Theology is the intellectual interpretation of that to which man commits himself.

Another way of stating the theological problem has been popularized by Professor Tillich. Tillich writes of the meaning of religion in terms of man's ultimate concern. God is man's ultimate concern; whatever concerns man ultimately is his "god." There is no religion without ultimate concern, and the character and quality of man's ultimate concern indicates that character and quality of his religion. "The object of theology," writes Tillich, "is what concerns us ultimately. Only those propositions are theological which deal with their object in so far as it can become a matter of ultimate concern for us."

Or to put the meaning of theology in the way most congenial to my own thinking:

the central theological problem is Job's problem. It is the problem of basic trust. The more experience each of us has of life the more he realizes the insecurity of all human existence, the threat which hangs over every aspect of our lives. To be sure there are things in our lives which are relatively trustworthy and dependable — family, friends, health, wealth, knowledge. Yet we know, if we look below the surface of our lives, that at any time we might, like Job, be stripped of all these things. What then? What can a man finally trust then? Seen in this light, religion is the trust; theology is intellectual interpretation of that upon which we rest our trust.

Obviously there are various kinds of religion and corresponding types of theology. Christianity would express one kind of basic trust and the various kinds of Christian theology would represent different ways of interpreting the nature of that in which Christians invest their trust, the nature of the trust itself, and the varying ways of understanding how trust is established. A theological issue will exist in any discipline whenever and wherever the discipline can be related directly or indirectly to the problem of values and their source, to problems of relative and final trust, or to the matter of ultimate concern.

Seen from this perspective it might be claimed that the liberal arts disciplines are theological through and through. I would go further and argue that a theological interest is latent and basic to all education, that it underlies not only the origins but the continued high valuation put upon higher education. What is it that motivates education if it is not anxiety (both with respect to particulars and with respect to the meaning of life itself) on the one hand, and the lure of particular goods or *the* good on the other? Education is both a defense against anxiety and a means of access to fulfillment. Theology, as I understand it, represents the concern which underlies all education. In this sense, though this is not our main interest here, a theological concern may, from my point of view be taken to define the nature and purpose of the college and the uni-

versity, even though it may express itself in the most cryptic and disguised fashion.

TO RETURN to our main theme: There are explicit or implicit theological issues within the liberal arts disciplines and so within the humanities. It is desirable that teachers be aware of these issues and teach out of such awareness. I would not argue that it is *always* desirable to make such issues explicit for students. Decision of that kind must be made in the light of various factors, but awareness of these issues or blindness to them will make a difference in one's teaching, and so directly and indirectly, in the kind of learning which goes on among one's students.

One of the major theological issues running through all the disciplines has to do with the meaning of truth or the problem of knowledge. Are there different roads to truth, different modes of knowing? Within the humanities this question is sometimes raised in terms of ontology. What is the relation of the arts to reality? Is a work of art (whether it be music, painting, or imaginative literature) self-contained or does it have some reference beyond itself? However stated, this problem is of utmost importance. If we come to the conclusion that the arts are in no way cognitive, that they bear no relation to the problem of truth, that they are what they are in and of themselves, then we must conclude that they are of no theological consequence. They can speak nothing to man of his ultimate concern, of his values and their source, of his final trust.

That such questions are not idle ones will be clear to those who are familiar with aesthetic theory and literary criticism. The problem has been handled with particular incisiveness in the discussions among literary critics as to the status of poetry. Urban's attack on the positivistic view of the language, Tate's discussion of literature as cognitive in his *On the Limits of Poetry*, Brooks' chapter on "The Problem of Belief and the Problem of Cognition" in his *The Well Wrought Urn*, and Wimsatt's view of "The Affective Fallacy" in *The Verbal Icon* represent only a few of the contemporary

discussions of this matter. Nathan Scott has summarized many of the issues in his book, *Modern Literature and the Religious Frontier* and the recently published volume of English Institute Essays entitled *Literature and Belief* is devoted to the problem. The wider ranges of aesthetic theory applying to various forms of art have been dominated by discussions of the categories of expressionism and formalism or have advocated differing psychological theories, tending to undercut any positive affirmation of the relation of the arts to the world of reality. They represent special cases of a kind of "epistemological skepticism."

Whatever the contentions of the literary critics and the aesthetic theorists, it seems to be an undeniable fact that works of art are taken, often consciously and perhaps always unconsciously, as somehow being revelations of reality — as having reference beyond themselves, beyond the psychological processes of their creators, and beyond the purely receptive responses of their percipients. It is at this point that another major theological issue arises in the humanities. The quickest approach to this issue may be through the assertion that what is needed in addition to the understanding and comprehension of the works studied, in addition to the usual literary, art, or music criticism, is what might be called theological criticism.

I AM CONVINCED that if we want our students to become educated men and women they must not only become acquainted with the great works of human imagination, they must not only understand these works in themselves and in their relationships one to another, but they must develop standards of excellence which they themselves are able to apply. Their own perception, feeling, and thinking must incorporate canons of excellence which will enable them to judge, evaluate, discriminate. These canons of excellence must go beyond matters of technique to the substance communicated or taken to be communicated. What is called *kitsch* by the students of mass communication and mass culture is not just a matter of technical adequacy. What I am calling for is the education of taste, but it goes beyond

the education of taste; I am calling for the education of judgment, where the criteria of judgment are theological in nature. We need to assess the adequacy of a work of art, its adequacy in revealing whatever aspect of reality is relevant to it.

Every work of art does point beyond itself or is taken to point beyond itself. It incarnates intentionally or otherwise a perception of the world, concretizes a theory of life, an interpretation of man. It is the "quality" of this perception, this theory, this interpretation which needs assessment. Rather than censor the arts, a society or an educational enterprise needs to help its students and citizens develop capacities for such assessment. Works of art, in short, have theological implications. They say something to man of his world, of his own nature, of what is of value and what is not, and indirectly if not directly of what is finally trustworthy. Theological criticism, as I have used the phrase, is not simply or always evaluation and appraisal, though ultimately it may move to that point. The critical venture initially at least involves clarification, analysis, and interpretation. Students need to see what is at stake in a work of art, to see what *is* expressed before they can judge for themselves whether what is disclosed does represent the complexity and meaning of life which they themselves have known directly through their own experience and vicariously through the life and thought and feeling of others.

Moreover, what I have called theological criticism may be carried on at least four levels. The first level might be called the didactic. There are obviously some works of art whose informing purpose is didactic through and through. There are didactic elements in works which are not primarily so. Here the critic deals with something which is relatively direct and on the surface. A second level of theological criticism is involved where though the intent is not didactic there is still a clear pattern of belief expressed or implied. The literary work, for example, may express explicitly a religious or secular ideology; it may use or presuppose certain theological ideas. Many

are the specialized studies which have probed this dimension of the problem. Sometimes it is merely a matter of seeing what religious ideas inform the work. Sometimes the critic goes further and contrasts the underlying pattern of belief with one or another form of Christian orthodoxy.¹ The third level of theological criticism merges with the second. It represents however, less an attempt to get at the manifest doctrine than at "the silent understructure of suppositions, norms, and beliefs which have controlled the choice, conception, and management" of a work of art. Something between the second and third levels of theological criticism I take to be what my colleagues Nathan Scott and Preston Roberts have been engaged in and in a still different way what Amos Wilder has been about in his studies of poetry and literature.

I WOULD LIKE to raise the question as to whether it may not be possible to press theological criticism still deeper. I am convinced that John Middleton Murray was correct when he wrote: "Great poets mean what they say." I would go further and enlarge the thesis: the creative artist means what he says and sometimes he "means" a great deal more than he himself thinks or consciously intends. As de Rougemont has put it: . . . "every work, even if secular in its subject, implies a theology, unknown to its author, and which it expresses even by the movement of style, more faithfully and in a narrower manner than in its argument."² What I read into such a statement is that every work of art offers an underlying perception of life, of man's situation, an ordering of human experience which does not rise to the surface so to say in the form of an idea, or a theme, or in the conscious or unconscious appropriation of theological categories and beliefs. Every creative artist like every other person has a "world," a

¹Cf. Hoxie Fairchild's studies *Religious Trends in English Poetry* and Randall Stewart, *American Literature and Christian Doctrine*.

²"Theologie et Littérature," *Hommage et Reconnaissance*, Delachaux & Niestle, 1946. pp. 162-167.

world which his expression or utterance communicates whether he wills it or not.³ What is at stake for the religious man is not necessarily at the level of ideology or consciously held abstract interpretations of life. It is rather a way of experiencing life, perceiving the world. If we say that this is a matter of "feeling" it would at once sound too subjective and too much a part-response of the human being. "World" represents total response, including what is imaged and what is thought, but grounded in a more generalized perception than either thinking or feeling. Just as the "world" of the artist is shaped and expressed with more or less conscious awareness, so too I think it is received and appropriated with more or less conscious awareness. We are none the less influenced for all our lack of direct attention to this level of the work of art. The person who lives with Mozart's music or Rouault's painting or Dostoevsky's novels for long will become a different kind of a person.

What I am asking for in speaking of this level of theological criticism is the educational judgment, sensitivity, discrimination toward the "world" which is expressed in a given work. Can we get below the surface of the conceptual apparatus, to expose the feeling for and the understanding of existence which underlies them? Can we get to the primary experience of the world out of which concept and symbol arise? Two illustrations might point more directly to what I am proposing. The movement in Rembrandt's paintings from early to late discloses a striking change. There is an almost complete transformation of the "world" experienced and the "world" communicated as Rembrandt penetrates more and more deeply into the "world" of the Bible. What is embodied in his later work is not just an objective worldview; it is a personally appropriated, lived, and experienced "world." There has been an alteration in the vision of the painter himself.⁴

³Cf. Martin Buber, "Distance and Relation," in *Psychiatry*, May 1957, for what it means to "have a world."

⁴Cf. W. A. Visser 't Hooft, *Rembrandt and the Gospel*.

The second illustration is taken from the world of the cinema, for those who have seen it, all I need do is mention *La Strada* to evoke the memory of what I have called a "world," a vision of life and the meaning of human experience. No message is preached; no explicitly Christian problem is posed and dealt with, yet a very definite way of perceiving-feeling-experiencing life is there. When the director, Fellini, was asked if his film was Christian he replied that it was Franciscan. Something of this Franciscan spirit or vision can be talked about, analyzed, scrutinized in terms of the elements which constitute it, but finally it is untranslatable into abstractions. It is a total thing and it must be responded to by each of us in our wholeness. Nevertheless, there are clues as to how to lift up important elements which taken together in their complex interrelationships constitute what I have called the "world" of a creative artist. In literature for example the studies of Georges Poulet, Charles Moeller, Gaston Bachelard, and Leo Lowenthal seem suggestive.

I HAVE BY implication at least indicated why theological criticism is important for students and religiously concerned teachers. Perhaps I should state this more directly. My view is that we live in a world of contending loyalties. The most serious and important question any one of us can face is that of our ultimate loyalty and our final trust. In part how we answer this question depends on our intellectual interpretation of the world which faces us. The world of the arts speaks in many voices and at different levels to this problem of the interpretation of the world. A work of art does not merely "play upon the beliefs and propensities we bring" to it from our life, but "it sensitizes, enlarges, and even transforms them." (M. H. Abrams) Sometimes an interpretation is directly offered, either didactically or simply through the use of particular categories and structures as the vehicle of what is expressed. At other times the interpretation is made through the "silent understructure of suppositions, norms, and beliefs." More subtle even yet, and

underlying all these other levels is what I have called the vision — the "world" perceived and conveyed. In relation to the earlier distinction between religion and theology, this last level is much closer to religion while the others are closer to theology. Religion is a matter of vision and "world." Every religion is a way of "having a world." It is man's most fundamental mode of feeling, perceiving, relating to the world, focused in relation to basic trust, ultimate commitment and loyalty. Theological criticism gets at levels of meaning in a work which are important for understanding the work. Further than this it sensitizes us to these levels of meaning, enriching our own understanding and perception of the world.

It also confronts us with the problem of judgment. Judgment requires a standing place of one's own. It ought to demand self-examination. Judgment also is a protection against the trivial, the dishonest, and the distortions of perception and feeling which are embodied both in life and in man's imaginative creations. Only through educated judgment can we escape in part the subtle silent determination, the shaping and forming of our own mode of being, by influences of which we are ordinarily unconscious and be released into the freedom which is the presupposition and condition of the true liberty of the religious man.

V

THE ROLE OF PHILOSOPHY IN RELIGIOUS EDUCATION

Balduin V. Schwarz

Professor of Philosophy, Fordham University, New York City

THE ROLE OF PHILOSOPHY varies considerably in the different phases of religious education. This article will deal with the level of the Graduate School in a Catholic University where formal religious instruction has been completed. However, in order to see the difference in the role of philosophy at various levels of a person's development we will just glance briefly over the preceding stages.

The child at an early age accepts religious truth with a simple unquestioned "so it is." The form of presentation conforms to and, so to speak, blends naturally with the way Christianity was brought to mankind; as the announcing of the Good Tidings, as the word from above.

Later on, in the process of religious education, the emphasis by necessity must shift, as the child grows into an age where his own response to what is offered in religion becomes increasingly his own responsibility. This means among other things that religious truth must be actively incorporated into the total world of his ideas which

means that questioning, doubting, explaining and interrelating will assume a growing importance. It is a huge intellectual labor to discover and conquer, as we grow up, the land which we knew and which was ours when we were children. The message of Christ, in its mysterious light and unfathomable depth, is beyond the complete grasp of our intellect. Nevertheless, it is open to an ever-deepening grasp and in need of being brought into relation with the world as we experience it and somewhat understand it. Religious education is based on religious instruction which in turn requires solid philosophical foundations. It would not be true to say that every person leading a deep religious life has to have a philosophical formation, but for the educated among those who recognize the central importance of religion in human life, some philosophical foundation appears to be indispensable.

It is therefore in college that properly philosophy is most strongly stressed in connection with religious education. Concepts

which are to be used in the theological presentation of the faith have to be clarified and presented in their order. The epistemological questions concerning the relation of faith and reason have to find their solutions. The metaphysical structure of reality, the nature of the morally good and bad, the natural approach to the question of God's existence and his nature are among the topics to be presented and discussed in this phase of religious education.

As has been said before, on the graduate level of Catholic education religious instruction as such is usually completed. What then is the role that philosophy courses may assume in the religious formation of the mature student? In answering this question, I cannot aim at presenting a complete picture either factually, that is, the various roles that philosophy does assume, or ideally, that is, the role that it ought to assume. I will undertake to present here only some aspects related to my own experience. I am well aware that the whole problem can be approached from quite other angles and that, happily, it is being so approached by some of my colleagues: a fact which is a promising sign of the quickening of life in Christian philosophy and Christian education.

It may be noted in passing that the role of philosophy in religious education at this stage of development is to be an aid to self-education.

IN THIS ARTICLE I shall deal primarily with three of the areas in which philosophy has an important role to play:

I. Conflicts often arise between philosophical ideas and the Christian faith. There is first the situation in which a student may find himself when plunging into one particular area of philosophical doctrine (such as German Idealism, British Empiricism, etc.), where the metaphysical implications of the Christian faith seem to be contradicted. Secondly, there are the undermining effects which certain contemporary trends in logical analysis often have, but do not need to have, on religious belief. And finally, there is the general climate of relativistic skepticism as it is predominant to-

day. In these areas the role of philosophy is to be the *defensor fidei*.

II. Besides the task of coming to the defense of the Christian faith by philosophical means against the dangers of anti-Christian philosophical thought, philosophy has also assumed in our days a very important positive role in deepening the qualitative content of religious teaching and experience, particularly in the field of morality, the understanding of the person, and inter-personal relations.

III. Finally, another area in which the religious life of the student may profit from his philosophical studies is this: In his faith he has been given answers for problems of which he could not be fully and sufficiently aware at the age when he became acquainted with these answers, that is, in the formative years of his religious life. The process of maturing and the experiences of his adolescent years have inevitably brought about a situation where the answers have to be related in a new way to the problems.

I. POSSIBLE CONFLICTS BETWEEN PHILOSOPHICAL IDEAS AND CHRISTIAN FAITH

The situation to be dealt with here arises particularly for students of philosophy, but by no means exclusively for them. It is of the utmost importance to foster the study of philosophy in all its historically given reality, because so much of current philosophical doctrine is simply in the air; and since so much of it is either really or allegedly, in conflict with Christianity, many are exposed to danger without knowing it or being able to cope with it.

Philosophy throughout the ages has been often thought of as a competitor to religion, and in modern times, it must be said, that many acknowledged or unacknowledged philosophical doctrines are indeed accepted as a substitute for religion. In the very idea of the autonomous system such an understanding of the role of philosophy seems to be inherent. For a Christian, however, his religion is not a philosophy. Nevertheless, the genuine task of philosophy is acknowledged and its pursuit encouraged. It

can be assumed that a student who has received his formation in a Catholic college will be thoroughly aware of the distinction between philosophy and religious belief as well as of their close inter-relation as it is stressed by the Catholic Church in her teaching.

As a student grows in his intellectual ambitions and endeavors, he may become intoxicated with the wine of pure philosophy to the detriment of his religious beliefs. The organic interpenetration of faith and reason as he had absorbed it at the college level may easily, later on, become obscured, even to the point of seeming to be obscurantist.

In studying a philosophical system, *e.g.*, that of Hegel, the student may become enchanted by it and become more and more a Hegelian and less and less a Christian. Such a danger is certainly very real, as experience proves. How should we Christian educators meet this danger? At the graduate level it is assumed that the student is ready, in principle, to cope with intellectual problems not only intellectually but also as a man of religion. This does not mean, however, that we can simply adopt the attitude of letting the student sink or swim. We may draw here a real parallel with the matter of physical health. The body has to build up its own inner system of protective immunities, yet we have to do our best to give it wholesome nourishment and have to be ready, on occasion, to give it good antidotes. In the same way the mind in an integrated Christian education must come to build the inner resources by which it can overcome the dangers inherent in anti-Christian thought. Neither overprotective isolation against these dangers nor overconfident exposure to them can be considered the right approach, especially in the infectious ideological situation in which we live today.

This parallel is in fact largely rejected in many circles of secular pedagogical ideas. And this is not surprising. Of course, when the whole idea of metaphysical, ethical and religious truth (and corresponding errors) is not accepted, when one idea is considered to be as good as any other, the whole

parallel breaks down. That the decisive point is here is often not seen, although the visible results of ideological neutralism are widely deplored.

WE CHRISTIAN EDUCATORS must see our heavy responsibility in this. We throw open the gates of philosophy and invite the young student to plunge into the heavy seas of conflicting ideas, although the danger is real that he may drown before he has learnt how to swim. On the other hand, he will never learn how to swim if he never goes near the water. It's the old problem.

We teachers cannot discharge our responsibility by mere shallow apologetics, or easy authoritative pronouncements concerning the errors lurking in one philosophy or another. Only by going deeply into each matter, by "seeing the point" that the philosopher saw, by honestly facing the problems can the student be helped to attain clarity in such matters, to resolve the conflicts, apparent or real. It is gratifying to notice that, in this process, of which one function is merely negative and protective, the student does, *de facto*, discover and grow into new dimensions of his faith.

To take a concrete case, one must show the student that what is true in Hegel, far from being a contradiction to Christian beliefs, can only find its home in Christianity. And further, he must be shown that the problems Hegel has seen and brought into sharp focus are genuine problems which deserve to be honestly confronted and explored, although the solution will be sought in directions quite different from the ones followed by Hegel himself. Such a method of approach deepens the student's understanding of the breadth of his religion and at the same time shows him that his religion does not blindly reject any truth just because it has been brought to light and elaborated by a non-Christian philosopher.

There is also possibility of conflict in the study of a field which is very central in the thought of contemporary thinkers and may be referred to in a summary fashion as Logical Analysis, which comprises particularly symbolic logic and semantics. In

Catholic institutions, logic has been taught through the centuries along the lines of Aristotelian logic. There is a growing recognition in our days that (a.) Aristotelian logic is only a portion, though a very important one, of a consistent larger body of logical truth and that (b.) its traditional presentation is open to refinement particularly by going further in the direction originated by Aristotle himself, that is, in the direction of symbolization.¹ Therefore there is a growing awareness of the necessity of giving courses in symbolic logic in Catholic graduate schools.

HERE THE POSSIBILITY of conflict does not arise so much from the historical fact that logical analysis had its inspiration in the religiously neutral field of mathematics and the anti-religious tendencies of the different schools of Neo-Positivism; it arises rather from the tendency innate in the structure of the human mind to lose sight of its depth dimensions when cultivating its exactitude. Symbolic logic has intrinsically nothing to do with a positivistic outlook. This has been pointed out by Professor Quine, undoubtedly one of its greatest representatives in our time.² But, nevertheless, it often lends itself to an outlook in which mathematical rigor is made the sole standard for judging what is true. The mysteries of the Christian creed, together with their metaphysical presuppositions are necessarily couched in language which does not meet the standards set up by certain exponents of the semantic approach to philosophy; therefore they are declared by them to be strictly meaningless. The student of these currents may easily drift toward the conclusion that, in fact, they are nonsensical.

¹Cf. the very enlightening remarks of Father Clark, S. J. in *Conventional Logic and Modern Logic, A Prelude to Transition*, Woodstock College Press, Woodstock, Md., (1952) and also the works of Fr. Bochenski, Professor at the Catholic University of Fribourg in Switzerland.

²Cf. his introduction to the above mentioned book of Fr. Clark.

We must point out to such a student that when we deal with the qualitative content of reality our understanding calls for another type of concept. In the attempt to grasp the real in its essence we have to realize that nothing can replace the act of insight. Matters of logic can be settled beyond dispute. Problems in metaphysics, epistemology, ethics, and still more in religion, are rarely to be settled beyond possible dispute. It is an age-old temptation of the human mind to give up when the results of its endeavors cannot achieve an absolute demonstrability. Such a surrender may prove fatal in the fields of religion and philosophy, because resignation breeds ignorance and ignorance breeds indifference. Problems in these fields can be attacked only with the help of an analogical use of terms which calls for a special "effort of the concept." Verification in these fields is in principle different from verification processes in logic and some of the exact sciences.

The danger of drawing agnostic conclusions from the inevitable limitations imposed upon human communication concerning matters of insight is very real. But such limitations as are inherent in the human situation of philosophizing will not discourage the religious-minded person, because he understands that it is part and parcel of our creatural situation and that true humility calls for an acceptance of the limitations even while it calls for a maximum effort within these limitations. When we recognize this situation we understand that in dealing with such subject matter we are called upon to employ a deeper dimension of our minds; and with this understanding it becomes clear that there is, in principle, no conflict between the marvels of precision achieved in contemporary symbolic logic, and the marvels of depth achieved by metaphysical insight.

BUT PERHAPS the area of greatest danger is to be found in the general climate of relativism and the skepticism which feeds on it. Here the student must be rescued by philosophy from the special danger of the weakening of faith through philosophy.

A student will find relativistic currents in almost every phase of contemporary intellectual life. Relativism may, however, gain momentum and tend to become some sort of confirmed belief, however reluctantly — if not unconsciously — accepted, when the student becomes more thoroughly acquainted with the great variety of philosophical systems and opinions. Here is an area where Christian philosophers have to make a much more serious and honest effort to cope with a burning problem, a problem which in fact is so serious that many of the most gifted and most earnest young men and women flounder in their striving for religious belief.

To show the inconsistencies of any form of relativism is but one part of the philosophical task in this connection.³

The other part of the task is one of interpretation. The history of philosophy must be examined with the question in mind, "Does the fact of so many systems in the history of philosophy warrant the resigned attitude of relativism?" The whole area of problems which may be subsumed under the title of "Trust and History" is of paramount importance in this connection. In teaching the history of philosophy, one can point out that skepticism is historically justified with regard to the possibility of building up an autonomous philosophical system outside the shelter of a Christian framework.⁴ At this same time, one should emphasize the fact that although a system may be false as a total world-picture, it can claim to make very important contributions to the philosophical enterprise. In this way the student may come to realize that openmindedness is com-

patible with a belief in absolute truth, and that a cautious approach to philosophies does not exclude an enthusiastic affirmation of the possibilities of philosophy and the firm embracing of religious belief.

While, on the college level, philosophy must inevitably be taught (more or less) as something which one can learn, that is, as a consistent body of propositions, the teaching of philosophy on the graduate level should include a training in how to philosophize. Education on the graduate level is only partly the imparting of factual material, it is largely an invitation to self-education. It certainly is not realistic to expect that there will be many who are gifted enough to become philosophers. But philosophical instruction in the Graduate School should aim at enabling a student to clarify a somewhat complex problem, to see the important points, and to argue in a fruitful way about the positions taken by others as well as about his own position. Such ability would certainly stand in good stead when it comes to problems connected with religious belief and religious life in general.

II. THE ROLE OF PHILOSOPHY IN THE DEEPENING OF RELIGIOUS LIFE

These reflections may give the impression that the task of philosophy for religious education on the graduate level is exclusively that of shielding, protecting, and defending religious beliefs against explicit or implicit philosophical attacks against such beliefs. Such an impression however is not at all justified. The penetrating edge of philosophical thought is not only to be compared to the spear of the legend which alone is able to heal the wound it has inflicted. Philosophy is also like a ray of light which brings to fuller visibility the hidden depths of the Christian reality, in their beauty and greatness.

This task, which confronts the philosopher in Christian education in every age, takes on a special urgency as well as new possibilities in the specific historical situation of today.

Of the Christian past one may say that there was a more lived awareness of such

³That it is a classical task for the Christian philosopher to establish the possibility of objective truth so that also religious truth may safely be based on this foundation is shown by the fact that the first book of a purely philosophical approach in Western Christianity was St. Augustine's attack on skepticism, *Contra Academicos*.

⁴Cf. my article, "The Need for a Christian Re-appraisal of the History of Philosophy" in *Proceedings of The American Catholic Philosophical Association*, Vol. XXXII (1958), pp. 54-66.

qualities as the sacred, holiness, human dignity. Because these dimensions of religious existence were present and the interpersonal space was filled with their reality, there was less need for turning the light of reflective awareness on them.

Today the situation is quite different. Desacralization, neutralization have largely emptied the interpersonal space. To reconquer a vivid awareness of these realities is very much left to the personal endeavor of the individual.

In this task of philosophical clarification, philosophical insight can be of decisive help. The same holds true for all the Christian virtues. For example, the meaning of humility was, in earlier times, so well understood as a lived reality by those who were humble as well as those who were proud, that there was little necessity for a specific philosophical conquest of the qualitative content of this Christian virtue. This may account to a great extent for the fact that the treatment of this virtue in the writings of the Middle Ages is rather thin and schematic. Today, however, we philosophize against the background of a society whose moral fibre has lost many of the threads essential to a full Christian life. Even very explicit attacks against Christian morality such as Nietzsche's interpretation of it as a slave-morality fired by *ressentiment* proves of great indirect help in bringing to articulate clarity what Christian morality really is.⁵

The whole realm of Christian virtue has been opened up to philosophical approach in quite a new way by shifting the emphasis from the Aristotelian concept of self-perfection to an objectively understood value concept and an interpretation of moral behavior as value-response.

In the opinion of this writer it is of greatest help in a context of religious education to have gained in this way a new and much more adequate philosophical access to the moral reality of a truly Christian life.

⁵Cf. Max Scheler "Das Ressentiment im Aufbau der Moralen" in *Vom Umsturz der Werte*, Vol. 1, Leipzig, 1919.

THE WORK OF Dietrich von Hildebrand,⁶ to whom we owe the very notion of value-response, can hardly be overestimated. Here is a pioneering, genuinely philosophical, and genuinely Christian achievement whose paramount influence in Christian education will be felt for many years to come. That it has not yet found its adequate recognition can easily be accounted for by the fact that all too many philosophers today are prone to dismiss immediately as theological and therefore irrelevant anything couched in non-neutral language, particularly if it is outspokenly Christian.

A SITUATION similar to that prevailing in the field of Christian ethics can be observed in philosophical anthropology. The topic of the human person has become central in modern philosophy and it has lately become discussed in an unusually fruitful way by Christian philosophers. Dimensions of the problem, in previous times little recognized, have now found deeper understanding than ever before, to the advantage not only of philosophical penetration but also of religious education.

In a society largely pervaded by a spirit of economic and political pragmatism, Christian educators are called upon to counterbalance such a spirit in human affairs by elaborating the basic dignity of the human person as it is seen by those who believe that man is created in the likeness and image of God and that he is redeemed by the God-Man Jesus Christ.

There are many people, even Christians, who, while being aware of the formal distinction between persons and mere physical objects, nevertheless treat their neighbors to a large extent as if their importance were determined by their usefulness. They never realize that the uniqueness of the person demands an attitude of reverence — a response to the preciousness of the person. In philosophical reflection about the human

⁶Cf., among others, *In Defense of Purity*, New York, Sheed and Ward, 1931. *Transformation in Christ*, New York, Longmans, 1948. *Christian Ethics*, New York, David McKay, 1952. *True Morality and its Counterfeits*, New York, David McKay, 1955. *Graven Images: Substitutes for Morality*, New York, David McKay, 1957.

person as it may arise from specific experiences with human beings we come to understand the metaphysical situation of man and the inner dimensions, the richness and depth which belong ontologically to the human person. Our eyes must not be dimmed to these deeper realities in human situations. The trend of depersonalization and dehumanization so pervasive in present day life needs to be counteracted by the philosophical re-discovery of the person, the fullness of his inner life, and the complex realities of inter-personal communion. Such discovery will give new vigor and depth to the religious understanding and the religious commandment, Love thy neighbor.

The growing influence which the thought of Gabriel Marcel exercises on the younger generation of philosophically minded Christians is a gratifying example of the beneficial effects of philosophy in religious education.

III. THE ROLE OF PHILOSOPHY FOR A FULLER UNDERSTANDING OF THE EXISTENTIAL FUNCTION OF RELIGION

A Christian child, in the formative years of his religious life, has been given answers to problems of which he has not yet experienced the impact, having not yet lived his part in the drama of human existence. He may develop into that well-known type of man who has all the answers, which he has no difficulty in repeating, but who has no possibility of relating them to the metaphysical situation of man, because it has never occurred to him to think about that. Philosophy is called upon to play an important role by deepening the understanding of the questions so that the answers, as they are found in the Christian Faith, may be seen in their deeper significance. No religious education can be considered adequate which lacks an understanding of the tremendous questions to which it holds the answers. Gabriel Marcel has suggested, as a definition of the philosopher, that he is the man who asks the right questions.

There are questions, such as what is the meaning of our life and our death, what is

the meaning of human suffering, of the uncertainties, the incompleteness of human existence. These are philosophical questions and they remain such also for the Christian, even though he knows that the ultimate answers are given by the Faith, that we receive them through the voice coming from above, announcing the great joy that our Savior has appeared in Jesus Christ. But the understanding of that joy depends so much on whether we really hear the cry of anguish, and understand our need for redemption. Too much is done today to muffle that cry or to divert the attention from the deepest needs and longings of human existence — to dull the keenness of our metaphysical sense by tranquilizers and techniques of adjustment — to fill our ears and eyes so as to prevent our minds from being exposed to the seriousness of our metaphysical situation.

Where 19th century professorial philosophers hardly saw any problems, or thought of them as reduced to harmlessness by the solutions offered in their systems, contemporary existentialism has taught us how sharp the edge is on these problems. From it we can learn that one of the following must be true: — Either we are destined to a death which leads to nothingness, and which explains and vindicates the existentialist despair; or we are destined to a death which leads to God, and which explains and vindicates the Christian cry of hope, "Our hearts are restless until they find their rest in Thee." There *ought* to prevail either a universal darkness and nauseating boredom or else a hopeful longing for redemption which, in the Christian religion, expresses itself in the jubilant response to the fact that Christ has risen from the dead: "Lumen Christi, Deo gratias!"

In this, existentialism clears away the middle ground. It leaves no room either for those who are not made desperate by their despair, or for those who are not made joyful by their joy. Here is a further instance of the decisive role that philosophy can play in helping the student to see the place, the function, the power of religion in his life.

VI

THE OBSTACLE OF THE CURRICULUM

Willis D. Nutting

University of Notre Dame

THE SINCERELY religious teacher in college usually finds a certain awkwardness in imparting to his students the specifically religious part of what he believes to be true. Things seems to be stacked against him here. The mathematics, the physics, the history, or the literature that he knows he finds no trouble in teaching, explicitly and publicly. But his religious beliefs, which color and underly and contain all his other knowledge, he finds almost no opportunity to express except in private. This difficulty does not occur only in secular schools. It is present also in schools operated by religious organizations. In them there are courses in religion or theology, often quite unrelated to all else that goes on; and in the other courses it seems as hard to "bring in" anything religious as it would be in a purely secular institution. The difficulty has been long recognized and has been the subject of many an anxious conference. It is no superficial thing. It goes deep. It is involved in the fundamental organization of our knowledge. A brief journey into History will show how the problem arose.

The era of the Enlightenment, with its discovery of new ways of advancing and establishing knowledge, and its extension of knowledge in many directions, is the era in which our modern thought-world began to take shape. Starting with Aristotle's idea of dividing what is known into "sciences," each science with its own kind of knowledge and its own procedure in gaining and testing knowledge, the new age developed the idea in quite a new direction. Whereas in Aristotle there was a hierarchy of sciences with metaphysics at the top, to deal with the "first philosophy" upon which all other knowledge was ultimately grounded

and made understandable, now that ultimate science was rejected, and each sphere of knowledge was regarded as practically independent of every other except in as far as all of them tried to express themselves mathematically as far as possible. But mathematics was a universal method, not a universal explanation. The result was the conception of knowledge as being divided into "fields" very little related to each other, and the conception of scholars as specialists in these fields, men who were so intensely occupied with their own particular lines of endeavor that they could not be expected to have interest elsewhere. They certainly could not be expected to seek some unity in which the whole of what was known could be understood.

It must be remembered also that the scientists of the Enlightenment were not the wholly objective people that is often claimed. They had a definite animus that can be easily detected in their writings. They did not like the old Aristotelian metaphysical unity taught by the "schools," and they rejected the theological unity that only came about through the use of methods which were not those of positive science. Denied a fair hearing by the philosophers and theologians, the architects of modern science got their revenge by refusing to recognize any scientific value in the older teaching. The element of rejection is just as important an element in the new science as is the element of discovery. But when rejection is an important psychological component in building a thought-world, one may well expect that thought-world to be somewhat one-sided. And so it has turned out to be. Modern knowledge is extensive, but it lacks that balance that could make it into wisdom.

Each of the new sciences, and of the old sciences reconstituted, had its entities which it investigated, and the "laws" which expressed the regularities in the behavior of these entities. Each at first had its system of causality, its scheme for validating causality (for determining what causes what), and its method of measuring. But not one of these new fields of knowledge, as "staked out" by the men of the Enlightenment, was concerned with the first cause or the ultimate purpose of things. This lack of concern for a problem that has been of perennial interest to men can be accounted for partially by the before-mentioned preoccupation with rejection that characterized the time. But part of it was due to the fact that quantitative measuring became the chief way in which new knowledge was gained. You can't find a first cause or an ultimate purpose of a thing by measuring it. Indeed, by measuring it you can't find any cause at all. The more measuring came to dominate the sciences (and this domination was very fruitful in many directions), the more embarrassing the whole idea of causality became, until in the twentieth century the notion of cause was practically excluded from the most sophisticated thinking. (And this exclusion took away the notion of *necessity* from the conception of the uniformity of nature.)

AS A RESULT of this development of thought we have this situation today: The fields of thought, or "sciences," are recognized as self-contained units with their own inner complexities but with little relation to each other. Knowledge is thought of as simply the aggregation of all these sciences. A man who knew all these sciences thoroughly would know everything. If a proposition cannot be located in any of these sciences it is "not knowledge." This point of view is reflected in the curriculum of most colleges. The fields of knowledge are nice, distinct little compartments and people take course in them. Since the fields of knowledge are quite distinct, sometimes there are courses also that attempt to "integrate" them, usually without too much success.

What of the religious teacher in this

situation. He is interested in first causes, in ultimate purpose, in the unity of things. He wants to understand all things, and lead others to understand them, in terms of love. He is convinced that there exists knowledge by which this can be done, and that this knowledge is legitimate, capable of its own kind of validation (though not by quantitative measurement), and of supreme importance. But when he tries to implement this conviction by teaching what he believes to be so vitally true, he finds no opportunity to do so because it cannot be legitimately fitted in to the map of knowledge that his institution, along with the other institutions of the country, has accepted without question. It is not physics or chemistry or geology or astronomy or biology, yet these sciences together include all that can be known about "nature." Nor is it anthropology or psychology or sociology or economics or history; and these sciences comprise all that is legitimately known about man. Where then does this supremely important knowledge belong? Does it belong in "religion," a field which is so innocuously separated from "science" as to be supremely insignificant? Indeed, if the existing map of knowledge is valid it does not belong anywhere.

And so the religious teacher teaches his mathematics, his sociology or his history as the field is traditionally delineated and as is demanded by his institution which wants desperately to be thought well of by other similar institutions. His fundamental insights, which could give illumination and meaning to all his teaching and could allow him the fulfillment of his vocation — these have to be relegated to the extra-curricular bull session. It is hard to see how anything but frustration could be his lot in such a situation.

What is to be done?

THERE ARE A few places where the highest academic freedom is enjoyed, where a teacher can teach the whole truth as he sees it without being cramped by the categories of knowledge inherited from the Enlightenment, where he can range with his students

where the Spirit leads them and can give to his students all that his deepest interest inclines him to give, without any hindrance on the part of the authorities of the institution. This situation is certainly uncommon. I thank God that at present I find myself in it.

Where the situation is different the teacher can at least show his students that the categories of knowledge as they stand and are expressed in the curriculum do not give a complete understanding of things, that there is more to be known about nature than is included in the physical and biological sciences, and more to be known about man than the sciences directed toward him contain. Thus even if the teacher is not allowed to deal with this supra-scientific knowledge he can let the students know of its existence. Indeed, if he is true to his convictions he *must* do so, and must do it publicly in class, so that none of these students will come away from his courses without at least having been made aware of the insufficiency of the sciences by themselves. He can let them see that a "science," as currently understood, is a body of knowledge about a certain field of reality *that is gained by a certain method of investigation and validation*, and that the existence of this body of knowledge in no way rules out other knowledge of the same reality gained by other methods. He can leave the students with a realization that the fact that a blade of grass is six inches long does not at all preclude the further fact that it is green, that it has a purpose in the ecology of the world, that it is part of God's creation and therefore good, and that it has a beauty that gladdens the heart of man. He can let them see that while all these facts can be substantiated in their own way, only one of them can be substantiated by the use of a ruler, and that when you use only the ruler as a means of measurement you can observe only one kind of fact. In this way perhaps he can lead these students to the great philosophical realization that a body of knowledge built up by the use of one method will include only one kind of fact, and

that the abundance and the value of the facts of this kind included in this body of knowledge in no way indicates that there may not be other facts as abundant and as valuable to be gained by other methods.

We teachers who have a religious inspiration must get over the inferiority complex forced upon our spiritual predecessors by the Babylonian captivity of the last few centuries. The philosophy of science of the twentieth century has removed those absolutes which former centuries used so tellingly against us.

It is time to assert triumphantly that when the Psalmist says, "The heavens declare the glory of God and the firmament showeth his handiwork," he is not speaking metaphorically, but that he means what he says and what he says is true; for the world of nature, in addition to being describable as a system of complex atomic structure, is also beautiful. It shows forth, in a spectrum that man can look at, the beauty contained in the dazzling white light of God's glory. It is time to insist that when St. Francis of Assisi called the sun his brother, and spoke of the wolf and the birds and the fire and the rocks in terms of love, he was not acting in the semi-nonsensical way that we forgive in an otherwise great man, but was acting with stark practicality, just as the situation demanded. For these things are created by God and are good. They are therefore to be loved by men, each thing in its proper measure. This fact is just as true about the sun or the wolf or the birds or the fire or the rocks as is anything taught about them in astronomy, physics, chemistry or biology; but it is truth arrived at and substantiated in a different way.

We must insist in all soberness that this religious point of view sees truths, and that these truths are "respectable," and can be discussed and taught with all the objectivity of physics. And in this insistence we will be not only vindicating our insight and our vocation. We will be restoring to modern human knowledge a balance which has long been lacking. We will be helping it to attain the stature of wisdom.

VII

THE TEACHING OF RELIGION AT ST. JOHN'S COLLEGE

J. Winfree Smith, Jr.

St. John's College, Annapolis, Maryland

IN DISCUSSING the teaching of religion at St. John's College or anywhere it is necessary to have definitions both of "religion" and the "teaching of religion." Religion might be taken to mean concern about ultimate things. Under that definition one might say that the teaching of religion is the principal objective of the St. John's curriculum. But also under that definition a materialist who thinks that matter is what is ultimate and who rejects all belief in God or gods and who lives accordingly would have to be called a religious man. Surely in ordinary usage this is not what is meant by a religious man. Or one might define religion descriptively as referring to what have come to be called "religions" such as Judaism, Christianity, Mohammedanism, Hinduism, Buddhism, etc. Judaism has a certain place in the St. John's curriculum. Christianity has a very large place. The others come in for almost no attention. A Mohammedan might want to say that the word "religion" is properly used only of Mohammedanism and that there are no other religions. Under that definition of religion St. John's could hardly be said to teach religion at all.

This article will assume the second of the three definitions suggested. But under this assumption there is still the question of what it means to teach religion. The teaching of religion might be understood as imparting information about the beliefs, worship, and conduct of Jews, Christians, Mohammedans, etc. Teaching, however, should not consist merely in imparting information. Information is necessary. One cannot understand anything about Judaism, for example, if one is simply misinformed, if one does not know what, as a matter of

fact, Judaism teaches. On the other hand, the facts have to be understood, and facts by themselves do not yield understanding. The teaching of religion, therefore, has to be directed toward understanding the facts of religion. From the point of view of an adherent of religion, not even this is sufficient. One has not been taught the Christian religion, so a Christian would say, until one has come to have faith in Jesus Christ as God and Savior and to love God and one's neighbor for God's sake. Thus understood, the teaching of religion is something that only God can do.

I

We are assuming, then, that Judaism and Christianity are religions and that to teach them means to provide information about them, to understand this information, and something more. We come now to the question of how religion is taught at St. John's. St. John's College is a small liberal arts college in Maryland's capital city, and it would deserve no special consideration from those interested in education or religious education were it not in some ways unique. One way in which it is different from most other colleges is that every student who enrolls is required to go through the whole curriculum of studies. The curriculum represents an attempt, which we hope is not a presumptuous attempt, to formulate and to plan as a whole the kind of education which we think to be necessary if a person is to know himself in the largest sense in which knowledge of oneself may be taken. We believe that such formulation and planning must take into account the great tradition of learning and especially the Western tradition. All we in the West, Europeans or Americans, depend up-

on this tradition for what we think and the words we use. We cannot fully understand ourselves unless we have a more than superficial grasp of this tradition. That is why the St. John's curriculum is based on the reading of the "great books." The "great books" slogan is bad if it is taken to imply that only so and so many books are great and that others deserve no attention. We only mean that there are certain books which *par excellence* embody the Western tradition of learning and that the list we have represents our best attempt to date to say what these books are.

The books on this list are read by the students and discussed in seminars under the guidance of members of the faculty. There is little or no lecturing. The faculty members, of whom there are at least two in each seminar, do not try to tell the student what he should think about this or that. Their first attempt is to bring the student to see that each book addresses itself to a real problem or a set of problems that are real problems. The problem may be one which he has never before thought of but which, when it is put to him, he will recognize as a real problem and hence *his* problem. Problems are more evident than solutions to problems. It is easier to obtain agreement that it is a good question what the highest human virtue is than it is to obtain agreement on the many possible answers to this question. Once the problem is seen, the seminar moves to the consideration of how the book speaks to the problem, whether it answers it or not, and if so, what the presuppositions and consequences of the answer might be. Finally the student is encouraged to present his own opinions about the same matter, to examine them in the light of the book and to defend them in argument with his fellows.

One cannot read the great books of the Western tradition without becoming aware of a break that occurred in that tradition in the sixteenth and seventeenth centuries. This break affected all of man's thinking about himself and the world. Modern natural science played an essential role in this turning away from the classical tradition.

Without a knowledge of modern natural science one cannot understand modern thought in general. It is for this reason that St. John's provides for her students throughout their four college years a program of laboratory science in which through experiment and observation, as well as reading and discussion, they are brought into first-hand acquaintance with fundamental scientific facts and theories.

Thought, no matter what its content, proceeds through the medium of the signs and symbols of language and mathematics. One might say that the difference between ancient thought and modern thought has to do in large measure with a difference in the interpretation of the way in which these signs and symbols assist or fail to assist cognition. That is why at St. John's we give special attention to languages and mathematics. The particular languages that are studied in the language tutorials, small classes with from ten to fifteen students in each, are Greek, German, and French. Greek is there because of its importance in getting inside the ancient philosophy. It is hoped that through working with these languages the student will acquire an insight into the ways in which words signify and their role in relation to understanding or knowledge. Logic is studied in conjunction with the languages, both Aristotelian logic and modern symbolic logic. The mathematics tutorial of the Freshman year starts with Euclidean geometry, and the mathematics program takes the student in the course of four years through the differential and integral calculus. It includes, however, more than mathematics in the restricted sense. Ptolemaic and Copernican astronomy, Newton's physics and Einstein's physics, are taught in the mathematics tutorial. The mathematics program is made to play in to the scientific program in a meaningful way.

II

This all too inadequate account of the St. John's curriculum seems necessary in order that the reader understand the setting in which anything like the teaching of religion occurs. It should be clear that there

is no course in religion as such. The books that are read to be discussed in the seminars and that might be called religious or theological books are read in the context of a continuing tradition of thought. It happens that most of them come in the Sophomore year. This is because, for the most part, the readings of the St. John's program are arranged in chronological order, and in the Freshman year the student is confronted with Greek thought, including Greek epic and dramatic poetry and Greek history, as well as Plato, Aristotle, and Lucretius who, although a Latin writer, is the spiritual heir of Democritus and Epicurus. While many of the Biblical writings antedate the great body of Greek literature, the Biblical tradition in the main follows it and speaks to it.

Early in the Sophomore year the Bible is read. This is followed by Augustine's *Confessions* and certain chapters from *The City of God*, parts of Thomas Aquinas' *Summa Theologica*, Luther's *Commentary on the Epistle to the Galatians*, and selections from Calvin's *Institutes of the Christian Religion*. In the two subsequent years Pascal's *Pensees* and certain works of Kierkegaard are read. Other books, which are of a somewhat different kind but which are of Biblical or Christian inspiration should be mentioned: Dante's *Divine Comedy*, Donne's religious poems, Milton's *Paradise Lost*, Racine's *Phèdre*.

No claim is made that this is a complete list of the great books of the Biblical tradition. To understand the Jewish religion one must, to be sure, begin with the Bible, but one should also study the Talmud. Similarly, there are many Christian writings which will occur to the reader as necessary additions if the list is to represent anything like a complete account of the Christian religion. We do believe that these books, and of course the Bible above all, do furnish our students with an opportunity to understand those things that are most basic in the Jewish and Christian religions. In the seminars of the Sophomore year they will be discussing such questions as: How is the God of Abraham, Isaac, and Jacob presented in the

Bible? How does he differ from the gods of Homer or the gods of the philosophers, the gods of Plato and Aristotle? What is the relation of God to man or of man to God? What implications do the different conceptions of God have for the way in which men live their lives? What do such terms as "revelation," "faith," "law," "sin," and "grace" mean? Who is Jesus Christ, and what is the significance of the fact that the New Testament and the Christian religion present him as God who has come in the flesh? What were the fundamental issues raised by the Protestant Reformation?

Sometimes the discussion of these questions, like the discussion in the Junior and Senior years of Kant's view of science or Hegel's view of history, produces confusion. The confusion may be bad or good. It is good when it is the kind of perplexity that drives the student to the effort to discover for himself, with whatever help he can get, a way out. Since men are not gods or angels, it seems that a certain amount of confusion is a necessary element in learning. Sometimes indeed the seminar discussion itself leads, not to confusion, but to clear understanding and deep insight.

III

In American colleges and universities the separation of education from ecclesiastical control has often meant the ignoring of religion altogether or its relegation to elective courses. Many wise men, both believers and non-believers, have recognized that this situation is completely unsatisfactory. The Biblical tradition, whether it represents truth or falsity, is a part, and a very big part, of the intellectual heritage of the West. A man who is totally ignorant of it is not an educated man. The difficulty of teaching a religion like Christianity in a secular institution lies in the very character of Christianity as a revealed religion. The persons best qualified to teach Christianity are usually Christians. They are the ones who, because they care most, know most. But a Christian is such in virtue of his acceptance of a certain authority as divine authority, in virtue of his belief that there are truths revealed by God. How can he

not teach as true what he believes has come from God, especially when he thinks, as he must, that this makes all the difference in life? One reason that some Faculty members in secular institutions are suspicious of the introduction of religion as a curriculum requirement and resist it is the fear of evangelizing or proselytizing or indoctrination that would hamper the unprejudiced search for truth. It is not a sufficient answer to point out to them that they probably have a few prejudices of their own.

This problem has been, if not solved, at least handled rather well at St. John's. The faculty members at St. John's, even when they are clergymen (and there are two clergymen on the faculty), do not evangelize or proselytize or indoctrinate. When the Bible or the *Summa Theologica* or the *Institutes of the Christian Religion* is read, no assumption is made except that the book is saying something that is worth listening to with all one's attention. The pattern of discussion follows what has already been indicated as the general pattern of discussion in a seminar. Every effort is made to let the book speak for itself, to see what its terms are and to let it speak in its own terms. When it is reasonably clear what the book is saying, and frequently it is no small task to decide upon this, the seminar group or the seminar leader will try to articulate what the real problems, the serious problems, are to which the book is speaking. Once these are seen by all or some, the question of truth or falsity will be raised. At this point many divergent opinions are voiced, and an argument begins. It may become clear that a student participant or a faculty participant in the discussion is a believer or non-believer. In any case, he has to take his chance in the argument. He has to support his opinions with reasons. He has to try to answer honest objections or, if the objections are dishonest, he must try to expose their dishonesty.

If one asks what a secular institution like St. John's can teach about Christianity, it would seem that the answer is that it can only provide the occasion for clarifying, for understanding what the position of Chris-

tianity is, what claims it makes for itself. The way of inquiry through reasonable and honest argument, when confronted with Christianity or any revealed religion, itself discloses that there may be another way to truth than the way of inquiry. It should be said that the encouragement, nay the constant favor, that St. John's gives to inquiry leads many to make an option for the philosophic life. But it should also be said that the possibility of another option is constantly presented to her students. Certainly, Christianity is something to be understood with all the powers of intellect and imagination that one may command. Here inquiry helps, and perhaps all that a college, especially a secular college can do, is to provide an occasion for understanding what Christianity is and what its claims are and to present it as a live option. A college cannot direct or determine the student's choice.

IV

One may well ask whether a free and bold inquiry into all things human and divine doesn't endanger faith. Christian parents and pastors are rightly concerned lest the boys and girls whom they send to college lose the Christianity in which they have sought to educate them as they were growing up. If they lose Christianity, what will be substituted for it? From the point of view of a Christian there can be no adequate substitute. But it may be that they will find no substitute at all and will drift without any spiritual or moral home in a despair for which our time, the mores of our society, and our educational institutions provide little in the way of remedy. Nevertheless, the mere acceptance of or the mere acquiescence in the religion of one's parents or of the church to which they belong cannot be identified with faith. It is both inevitable and desirable that young men and women of college age question the beliefs they have inherited and the received and accepted ways. This is necessary just for understanding these beliefs and ways. An uninformed faith, a faith without any understanding at all, is scarcely faith.

If uninformed faith is scarcely faith, a faith that requires protecting by parents or pastors is scarcely faith. Perhaps faith can be preserved and protected only by God, as it can be given only by God. Surely a Christian parent, pastor, or teacher has to beware lest, in trying to protect the faith of an inquiring youngster, he usurps the place of God and lest he do injury to the freedom of the one whose faith he would protect. There are many kinds of trial which Christian faith has to undergo as the Christian makes his pilgrimage through this immensely interesting world which, though it is immensely interesting and God's creation, is at the same time the valley of the shadow of death. This pilgrimage is, for different Christians in different degrees, an intellectual pilgrimage in part, and some of these trials are trials that take place on the level of the intellect's earnest concern for the truth. It may be that not all Christians need expose their faith to all possible trials of this kind. But it is well both for the sake of Christianity and for their own sake that there are some Christians who do. It is no easy task for a Christian to look at Christianity through the eyes of those intelligent, honest, and careful thinkers who oppose or reject it and to give full weight to their objections, especially when answers do not lie ready at hand. St. John's College certainly sets this task for the Christian student who enrolls. There is peril indeed. The student who survives this peril finds his understanding of himself and his religion enlarged and his faith greatly enriched, deepened, and strengthened.

Christianity cannot, humanly speaking, be maintained in isolation from the problems that are presented to it by what is not Christianity. Already in their Sophomore year St. John's students become participants in what is perhaps the most grand of all conversations, the conversation between Biblical religion and philosophy. In their Freshman year they have read Plato, Aristotle, and Lucretius. In their Sophomore year they confront the world of these philosophers with a very different world, the world of the Bible. The issues that are

raised within this conversation between philosophy and the Bible are no trivial issues. They are matters of life and death. They are issues that have in the passage of time sometimes been clarified, sometimes obscured, sometimes forgotten to be remembered again. They pervade the whole of Western thought. The issue between Biblical religion and modern natural science can perhaps be best understood as the age-old issue in a new form between Biblical religion and philosophy. These issues have not been solved; at least they have not been solved to the satisfaction of all who think deeply and well about them. Maybe they cannot be solved. The important thing both for religion and for philosophy or science is that the conversation be maintained and maintained on a level worthy of the issues. St. John's College attempts to do this.

V

One additional point should be made. There are abroad in the world a certain number of religious sophists. These are people who have the Christian answer to everything. If they are asked how the Darwinian theory of evolution by natural selection goes with Genesis, they will give a glib solution, perhaps prefacing their answer with "The answer to that is . . ." Or if they are asked about Freud's theory of the unconscious, being reluctant to be embarrassed by something so fashionable, they will neatly fit it in to the Christian scheme of things. They do no service to Christianity by giving easy answers to difficult and complex problems, even when and particularly when these easy answers receive easy acceptance. There is no surrender of Christian faith involved in frankly admitting that one does not have the answer to a problem which this or that theory, however supported, may pose for faith. St. John's College by bringing her students into first-hand contact with such things as Darwin's theory and Freud's theory helps to save them from becoming the prey of religious sophists and puts them in a better position to deal with the problems than those who ignore their difficulty and complexity.

The ordinary Christian, if he should chance to read all this, might feel that it is very remote from him. One who is faced with problems has to deal with the problems he faces. One cannot simply flee from a question once it is asked. But it may never be asked, and one may still have the

faith and life of a Christian. As Augustine, that greatest human teacher of Christianity says, "Many holy men are altogether ignorant of the liberal arts, and some who know them are not holy." Education, even the best education, even religious education, is no substitute for grace.

RELIGION IN CURRENT MAGAZINES

By C. R. House, Jr.

Associate Professor, Fairmont, West Virginia State College

Conflict: A "must" for all workers in religious education in Richard Schickel's "Protestant, Catholic, Jew: The Conflicts That Divide Us," in *Look*, Sept. 30, '58. Featured on the cover and illustrated with photos, the article lists reasons for conflict over religion in the public school, the meaning of recent decisions of the Supreme Court, the work of church pressure groups, and church-state relations.

International Bible Quiz: Winners and sample questions, are listed on religious page of *Time*, Sept. 1, '58.

Religion and affairs of state: The secretary of state is criticized by Charles S. Edmundson in *The Nation*, Sept. 13, '58: "The Lord and John Foster Dulles."

Evils: They spring from chance. A profound article, "Science, Insecurity, and the Abiding Treasure," by Charles Hartshorne, in *Journal of Religion*, July '58.

Jewish religious education: More on this, in Letters to the Editor, in *Commentary*, July and August '58 issues.

Lourdes: story and photos of this famous shrine, in *Life*, July 28, '58.

Training School: Betty Mayo describes a Presbyterian project in training adult leaders, in *Christian Science Monitor*, July 22, '58.

Teaching Sunday School: "I do not know how," is no longer valid says Elinor K. Rose ("Of Course You Can Teach Sunday School") in *Christian Herald*, Aug. '58.

Christian Science: Perry Miller reviews two recent books (by Charles S. Braden and Robert Peel) on Christian Science; in *N. Y. Times Book Review*, July 13, '58.

Integration: Some attitudes of Protestant and Catholic church leaders toward integration are presented in two different write-ups in *Time*, Sept. 15, '58.

Youth agencies: The Sept. '58 *International Journal of Religious Education* features articles by leaders in such movements as Boy Scouts, Girl Scouts, Campfire Girls, YMCA and YWCA — agencies that grew to fill a need of children and youth which was not being met by the church. Necessity and ways of cooperation are emphasized.

Audio-visual aids: Oscar J. Rumpf writes on "Audio-visuals and Worship," in *Pulpit Digest*, Sept. '58; and *Christian Herald*, Sept. '58, has a special section (10 articles) on audio-visual aids.

Religious Art: Mary Seth discusses "New Trends in Religious Art" in *Presbyterian Life*, Aug. 15 '58.

Jewish mission?: Is now the time for Jewish missionaries? asks Dr. Robert Gordis in June '58 *Jewish Digest*. In the July issue Dr. Morris N. Kertzer, another rabbi, approaches the question from a different angle.

Tax schools?: California will decide in November whether or not to tax church-related and non-profit schools. *Catholic Digest*, Sept. '58, features article on this ("School Crisis in California," by Charles Oxtan); and *Commonweal*, June 20, '58, presents "Trouble in California," by Ted Le Berthon.

Weekday methods: Ben M. Herbster tells "How to Support Weekday Schools," in *International Journal of Religious Education*, July-Aug. '58.

Secularization and religion: Nathan M. Pusey tells the place of each, in *The Churchmen*, July '58. See also religion page of *Time*, June 23, '58.

Sermons for young people: Harry J. Kreider reviews a new series of film soundstrips in this area, in *Pulpit Digest*, July '58.

Minister to modern youth: *Look*, July 8, '58, features with text and photos the work of young Dr. Alan Cheeseboro, assistant pastor of First Presbyterian Church, San Diego, California.

(Continued on Page 538)

The Making of A Pluralistic Society – A Catholic View¹

John Courtney Murray

Professor of Theology, Woodstock College, Woodstock, Maryland.

WE ARE NOT HERE concerned with all the pluralisms, proper to the political community as such, which have the sanction of the central tradition of politics in the West. The distinction between church and state, and between state and society, entail a pluralistic organization of the community. And this pluralism becomes more complex through the existence within the community of a whole range of institutions that come into being under the operation of the principle of natural association (e.g., the family) or free association (e.g., all manner of social, economic, cultural, and academic associations).

Our question, however, concerns a society that is pluralistic in consequence of multiple conceptions of, and answers to, what are usually called the Ultimate Questions. In this sense societies in the past have been pluralist in manifold fashion. Thus the ancient Christian Empire, with its divisions between Arian or Nestorian and Catholic Christianity; thus too the post-Reformation and post-Revolution "Catholic nation," so called, within which there existed a plurality of attitudes toward the Catholic church, ranging from the most devout fidelity out to the extremes of anticlericalism in the Continental sense. Our current American pluralism, however, has its own quality. Basically, I should say that it is related to the kind of Ultimate Questions that have become the typical concern of modernity as

such. All of them are related to the central question, what is man? Thence they proliferate.

What is the rank of man within the order of being, if there is an order of being? Is the nature of man simply continuous with the nature of the cosmic universe, to be understood in terms of its laws, whatever they may be? Or is there a discontinuity between man and the rest of nature, in consequence of the fact that the nature of man is spiritual in a unique sense? What is man's destiny, his *summum bonum*? Is it to be found and fulfilled within terrestrial history, or does it lie beyond time in "another world"? What is the "sense" of history, its direction and meaning and finality? Or is the category of "finality" meaningless? What can a man know? What do you mean when you say, "I know"? What manner of certitude or certainty attaches to human knowledge? Is knowledge a univocal term, or are there diverse modes and degrees of knowledge, discontinuous one from another? Can man's knowledge — and also his love — reach to realities that are transcendent to the world of matter, space, and time? Is there a God? What is God — a Person, a Power, or simply a projection of man's own consciousness? Does God have a care for man? Has God entered the world of human history there to accomplish a "redemption"? Is the theological concept of "salvation" only a reassuring ambiguity? Or has it a content that is at once mysterious and intelligible? What mental equivalents attach to all the words that have

¹Reprinted by permission from *Religion and the State University*, edited by Erich A. Walter, University of Michigan Press, 1958.

been the currency of civilized discourse — freedom, justice, order, law, authority, power, peace, virtue, morality, religion?

All these questions, and others related to them, concern the essentials of human existence. The multiplicity of answers to them, and of ways of refusing them, is in general what we mean by modern pluralism. Integral to the pluralism is the agnostic view that it is useless or illegitimate even to ask questions that are Ultimate.

HOW DID OUR American pluralist society come to be? To answer the question would be to write the history of what is called "modernity." One would have to begin by deciding whether modernity began with the rise of Gnosticism in the second century or with the fall of Constantinople in the fifteenth century. One would also have to situate American society as in many respects a special type of realization, within the wider context of the modern world. Declining these extensive tasks, I shall be content with one central observation, which I borrow from Professor Eric Voegelin.

It is his contention — and I agree with it — that the pluralist structure of our contemporary society did not come into existence through a "peaceful" development. The historical forces that contributed to the development were not only intellectual but also passionate. They were not only resident in men whose names we know; they were also to some considerable extent anonymous, with the strange anonymity that attaches to forces that are organized. Had the dynamism of development not been thus complex, it would not have been successful.

Moreover, I would further agree with Voegelin's description of the end-result of the development as stated in terms of what he calls the "hard facts concerning the texture of opinion in contemporary democratic societies." "We are not dealing," he says, "with human beings who hold this or that opinion as individuals, but with Christians and secularists; not with Christians, but with Catholics and Protestants; not with plain liberals, but with Christians and secular liberals; not with plain secular liberals, but with old-style liberals of the free-enterprise

type and modern liberals of the socialist type; and so forth. This rich diversification of socially entrenched and violently vociferous opinion is what we call our pluralistic society. It has received its structure through wars, and these wars are still going on. The genteel picture of a search for truth in which humankind is engaged with the means of peaceful persuasion, in dignified communication and correction of opinions, is utterly at variance with the facts."

I note this view for a reason. The "genteel picture" is not seldom put forward to describe the university, whose spiritual situation within modern pluralist society is sometimes said to be therefore privileged. However, the picture in its gentility does not fit the facts of this situation. One does not have to probe very deep below the urbanities of university life to find oneself in the midst of the many-sided and confused "religious wars" that in their unbloody form are at once the heritage of modernity from its bloody past and also the essence of modernity itself.

I do not deplore this fact. If the university takes its own function seriously, it ought to find itself in the characteristically modern situation of religious conflict, understanding the adjective to mean conflict on Basic Issues, conflict that is at once intellectual and passionate, a clash both of individual minds and of organized opinions. What I would deplore would be any refusal on the part of the university (and the university sometimes makes this refusal) to recognize its own spiritual and intellectual situation. The university would succumb to a special type of neurotic disorder if it were to cultivate an inflated image of itself as somehow standing in all serenity "above" the religious wars that rage beneath the surface of modern life and as somehow privileged to disregard these conflicts as irrelevant to its "search for truth." To cast up this "genteel picture" of itself would be to indulge in a flight from reality. The only inner disorder that would be worse than this would be a flight to the fantasy that the university is omniscient to judge

the issues of truth involved in all the pluralisms of contemporary society.

IF PLURALISM in the sense explained is the characteristic fact of contemporary society, it is also the original root of certain problems that are no less characteristic. An increasing preoccupation with the problematic aspects of pluralism is indeed one of the most interesting phenomena of the present time, which distinguishes it from the heyday of classical liberalism, when man's faith in the assumptions, spoken and unspoken, of an extreme individualism was still unshaken. For instance, it used to be assumed, as a cardinal merit of a pluralist society, that the truth would always be assured of conquest if only it were subjected to the unbridled competition in the market place of ideas. But it is now no longer possible to cherish this naïveté. For further instance, it used to be assumed that an ever-expanding variety of conflicting religious and philosophical views was per se an index of richness, a pledge of vitality, a proof of the values of individualism, a guarantee against stagnation, and so on. But history has not left this assumption intact. In a word, it used to be assumed that pluralism represented "progress." But now the question has arisen, whether its proliferation may be causatively related to certain observable decadences within the area of intellectual life. A few might be mentioned, but without any intention of exploring here the whole subject.

There is, for instance, the advance of solipsism, the view that my insight is mine alone and cannot be shared by another, much less by a community; this view is, of course, the destruction of the classical and Christian concept of reason. There is the dissolution of the ancient idea of the unity of truth, a unity that admits and demands distinctions and differentiations interior to itself, in consequence of which the concept of truth acquires an inner architecture whose structural elements are articulated in accord with a hierarchical principle. There is the consequent dissolution of the idea of truth itself to the point where no assertion may claim more than the status of

sheer opinion, to be granted an equality of freedom with any other opinion. In further consequence there has occurred the dispersal into meaninglessness of all that Socrates meant by the "order of the soul." Then too there has occurred that drastic contraction of the dimensions of reason that severe devaluation of intelligence which usually goes by the name of "scientism," or, if you will, "positivism" — the theory that "truth" is an univocal term, and that the single technique valid in the "search" for truth is the empirical method of science. This theory is the denial of the possibility of philosophy in the meaning that the word has had since Plato.

Other, and not unrelated, decadences come to mind. There is, for instance, the loss of a common universe of discourse which alone makes argument possible; and there is the consequent decay of argument and the corruption of controversy, amid the sterilities of stock polemical attacks and counterattacks, or amid the bottomless morasses of semanticism. But perhaps the ultimate tendency of the pluralisms created by the era of modernity is felt rather in the realm of affectivity than in the realm of reason as such. The fact today is not simply that we hold different views but that we have become different types of men, with different styles of interior life. The gulfs of division, fairly measured, appear almost unbridgeable, not least because man is more than a thinking animal; he is also a creature of sympathies. And the communal experiences today, in the area of religion and philosophy, are so diverse that they create not sympathies but alienations between groups.

MY SUGGESTION then is that the problem of pluralism has begun to appear in a new light. Perhaps the basic reason for this is the fact that we are entering a new era. Whether it will be a better or even a good era is another question that still remains open. In any case, we have reached the end of the era that gave itself the qualification "modern."

This observation is not original. A Catholic theologian, Romano Guardini, has writ-

ten a book entitled *Das Ende der Neuzeit*. A Protestant philosopher, William Ernest Hocking, has defined today's problem as the "passage beyond modernity." A political scientist, Eric Voegelin, has pointed to the fact that the reduction of man, from image of God down to a mass of biological drives, has "run its whole gamut"; and he has drawn the conclusion that this fact is "for the social scientist the most important index that 'modernity' has run its course." A historian, Geoffrey Barraclough, has done an essay with the title, "The End of European History," meaning in context the end of the history of modern Europe. A Protestant theologian, Paul Tillich, has put forward the thesis that in some identifiable sense an end has been put to what he calls the "Protestant era," which was itself an important aspect of modernity. Arnold Toynbee has gone so far as to popularize the notion that our present era is not only post-modern but also post-Christian.

If these observers, whose points of view are so diverse, may claim credence, it follows that we confront a whole new set of problems. There is, of course, the problem of salvaging those elements of truth and moral value which gave vitality to the whole movement called "modernity." But my question concerns only the manifold pluralism, in the sense explained, which have been the special creation of modernity. With the dissolution of the age that made them, are these pluralisms somehow and to some extent to be unmade?

It would seem that the process of unmaking them is already importantly afoot. Protestantism, for instance, now feels its own inner discordant pluralisms as no longer an unqualified glory but as something of a scandal. And in the Ecumenical Movement it is in quest of its own unities. Catholicism in turn now feels that certain of its past unities were something of a scandal; there is, for instance, the unity asserted in Belloc's famous thesis that "Europe is the faith and the faith is Europe." In consequence the Church is asserting with sharper emphasis its own proper sacramental unity, altogether universal, altogether spiritual, not enfeoffed

to any historical culture but transcendent to every culture at the same time that it is a leaven in all cultures. Again, Europe has realized that its modern pluralisms of many kinds, of which it was once boastfully jealous, are importantly the cause of its own present impotence. The "good European" has now emerged, and his quest is for some manner and measure of unity that will begin for Europe a new history and regain for it a due share of its lost significance in the realm of historical action. The Communist too, whether Soviet or Chinese, cherishes his own dream of a demonic unification of the world. And in the United States, finally the problem of unity in its relation to the pluralisms of American society has begun to be felt with a new seriousness.

True enough, the problem is not seldom raised in a way that is false. One thinks, for instance, of the New Nativism, as represented by Mr. Paul Blanshard; or of the issue of "conformism," about which there is so much confused talk; or of the current anxieties about internal subversion, regarded as a threat to an American unity ("there are those among us who are not of us"). And so on. But even the falsities attendant upon the manner in which the issue of unity-amid-pluralism is raised bear witness to the reality of the issue itself:

The question has been asked: How much of the pluralism is bogus and unreal? And how much of the unity is likewise bogus — and undesirable? The more general question has also been asked: How much pluralism, and what kinds of pluralism, can a pluralist society stand? And conversely, how much unity, and what kind of unity, does a pluralist society need in order to be a society at all, effectively organized for responsible action in history, and yet a "free" society?

Similarly, certain words have now acquired a respectability that was long denied them — the word "order," for instance, which now is disjunctively coupled with the word "freedom," with the fading of the typically modern illusion that somehow "freedom" is itself the principle of order.

Finally, responsible and informed thinkers can now discourse about the "public philosophy" of America, considering it to be a valid concept which furnishes the premises for dissent, to be identified as dissent even though the public philosophy itself contains no tenets that would justify coercion of the dissenter. In the same fashion serious inquiries are now made into the American consensus — the question being not whether such a thing exists but what it is and whence it came and how it may be kept alive and operative by argument among reasonable men. Moreover, since every social consensus that supports and directs the historical action of a given political community is always to a considerable extent a legacy from an earlier age, questions have been asked about the American heritage and about the manner in which it has developed. Has the America of today been true to its own spiritual origins? Indeed, were the principles that lay at its origins ambiguous to some extent, so as to permit various lines of development, not all of them happy? Is the American man of today an "exile from his own past" (as Geoffrey Bruun said of European man)?

The central point here is that the quest for unity-amid-pluralism has assumed a new urgency in the mind of post-modern man.

In this connection it might be well to advert to the fact that, since St. Augustine's description of the "two cities," it has been realized that societal unity may, broadly speaking, be of two orders — the divine or the demonic. It is of the divine order when it is the product of faith, reason, freedom, justice, law, and love. Within the social unity created by these forces, which are instinct with all the divinity that resides in man, the human personality itself grows to its destined stature of dignity at the same time that the community achieves its unity. Societal unity is of the demonic order when it is the product of force, whether the force be violent or subtle. There are, for instance, all the kinds of force that operate in the industrial society created by modernity (irrational political propaganda, commercial

advertising, all the assaults upon reason and taste that are launched by mass amusements, and the like). These forces operate under the device of "freedom," but unto the disintegration of the human personality, and unto the more or less forcible unification of social life on a level lower than that established, forever, by Aristotle's "reasonable man" and his Christian completion. The quest for unity-amid-pluralism must therefore be critical of its own impulses. Its stimulus must not be passion, whether the passion be imperialist (the will to power) or craven (fear and anxiety).

WHAT THEN MIGHT be the attitudes and functions of the university in the face of the problem of pluralism as newly presented at the outset of the post-modern era? The premise of the question is the fact that the Basic Issues have come to matter to men in a new way. Does this fact matter to the university? Many of the commitments of modernity — shared by the university, because it too has been modern — have dissolved in disenchantment. Does their dissolution make any difference to the university? The positivistic universe (if the phrase be not a contradiction in *adiecto*) has come to seem a wilderness of disorder to the soul of man, which cannot be content to live in chaos since it is always aware, however dimly, that it is natively committed to the discovery of an order in reality or, alternatively, to the imposition of an order on reality at whatever cost both to reality and to itself. Is post-modern man's new commitment to order of any interest to the university?

I know, of course, that the word "commitment," used in regard to a university, raises specters. I am not myself fond of the word; it is more distinctively part of the Protestant vocabulary, which is not mine; and moreover the dictionary adds to its definitions: ". . . esp. to prison"! In any case, some nice questions center around the word. Is the university, as a matter of fact, uncommitted? And in what senses or in what directions? Is "noncommittalism" an intellectual virtue or is it what Gordon Keith Chalmers called it, a "sin"? Is a commit-

ment to "freedom," understanding "freedom" to be a purely formal category, any more a valid premise of the intellectual life than a commitment to the Kantian *Moralprinzip*, understood as a purely formal category, is a valid premise for the moral life? "Handle so . . ." Indeed. But *what* am I to do? And analogously in the former case, what is this "truth" for which I am to be "free" to search?

Leaving these interesting questions aside, I might better come to more concrete matters and venture a few assertions of a practical kind. First, I venture to assert that the university is committed to the task of putting an end, as far as it can, to intellectual savagery in all its forms, including a major current form, which is the savagery of the American student (perhaps the professor?) who in all matters religious and theological is an untutored child of the intellectual wilderness. Again, the university is committed to the task of putting an end to prejudice based on ignorance, by helping to banish the ignorance. Unless indeed the university wishes to commit itself to the prejudice that religious knowledge is really ignorance.

The assertion I chiefly wish to venture, however, is that the university is committed to its students and to their freedom to learn. Its students are not abstractions. And whatever may be the university's duty (or right, or privilege, or sin) of noncommittalism, the fact is that many of its students are religiously committed. To put it concretely, they believe in God. Or to put it even more concretely, they are Protestants, Catholics, Jews. The university as such has no right to judge the validity of any of these commitments, so called. Similarly, it has no right to ignore the fact of these commitments, much less to require that — for the space, say, of four years — its students should be content to become scientific naturalists within the university, whatever else they, somewhat schizophrenically, may choose to be outside its walls.

The major issue here is the student's freedom to learn — to explore the full intellectual dimensions of the religious faith to which he is committed. He comes to

college with the "faith of the charcoal burner," of course. And it is the right of the university to require that his quest of religious knowledge should be pursued in the university style — under properly qualified professors, in course of high academic content, in accordance with the best methods of theological scholarship, and so on. But this right of the university should itself conspire with the student's own freedom to learn, so as to create the academic empowerment that is presently almost wholly lacking. A college and university student is academically empowered to grow in all the dimensions of knowledge — except the dimensions of religious knowledge.

What is the formula for translating the student's freedom to learn about his religious faith into a genuine empowerment? The question would have to be argued; and it might not be possible to devise a uniformly applicable formula.

In any case, the formula of the "religious emphasis week" is hopelessly inadequate; and when it becomes simply a piece of public relations it is also unworthy of a university. Again, the formula of a "department of religion" is no good, unless the "religion" of the department includes the major historic faiths, which is rarely the case. As for a "department of religion and philosophy," it chiefly serves to confuse the issue. In its most destructive concrete mode of operation it blurs the clear line of distinction that traditional Christianity has drawn between the order of faith and the order of reason. (Incidentally, it is not for the university to say that this line ought to be blurred, or moved from its traditional position.)

Whatever the concrete formula may be, it must reckon with the factual pluralism of American society, insofar as this pluralism is real and not illusory. There can be no question of any bogus irenicism or of the submergence of religious differences in a vague haze of "fellowship." And here, lest what I said above about the "unmaking" of modern pluralism should be misunderstood, I should add a clarification. It is not, and cannot be, the function of the university to

reduce modern pluralism to unity. However, it might be that the university could make some contribution to a quite different task — namely, the reduction of modern pluralism to intelligibility.

This is an intellectual task. It bears upon the clarification of the pluralism itself. The Protestant charcoal burner today knows well enough that he differs from the Catholic charcoal burner, and vice versa. But it is not so certain that either could say why, in any articulate fashion. And if one or the other should undertake to give reasons, they would probably be mistaken, or distorted, or unclear, or even irrelevant. Anyone who has attended a run-of-the-mill college "bull session" will know this.

FROM THIS POINT OF VIEW I would specify two general academic objectives that a college or university could legitimately aim at in the field of religious knowledge as its contribution to a clarification of the problem of pluralism.

The first is a genuine understanding of the epistemology of religious truth — or, if you will, of the nature of religious faith. It is precisely here that modern pluralism has its roots. Karl Barth was making this point when he said, in effect, that it is no use discussing whether we believe in common certain articles of the creed, when we are in radical disagreement on what is the meaning of the word with which the creed begins, "Credo." It is in consequence of this radical disagreement that Catholicism and Protestantism appear as, and are, systems of belief that bear to each other only an analogical relationship. That is to say, they are somewhat the same, and totally different. One would expect the mature Catholic and Protestant mind to understand this fact, which takes a bit of understanding.

The second understanding — and academic objectives can be stated only in terms of understanding — would be of the systems of belief, precisely as systems, in their inner organic consistency (whatever it may be), and in their relation to other areas of human knowledge (insofar as these relations are intellectually discernible).

These two objectives are not unworthy of

an institution of higher learning. They also coincide with the objectives that the student should be made free to reach. If he did reach them, he would be on emergence from college less a rustic than when he entered. And would not his college gently rejoice? The preservation of rusticities can hardly rank high among the preoccupations of the college dean.

When considered in terms of these two objectives, the practical difficulties appear less formidable than they are sometimes thought to be. There may indeed be some three hundred religious bodies in America. But there are not that many "styles" of religious belief. In fact, there are generically only three — the Protestant, the Catholic, and the Jewish. They are radically different "styles" and no one of them is reducible, or perhaps even comparable, to any of the others. And in each case the style of the epistemology is related to the structure of the theology (or possibly to the absence of a theology).

The academic content of possible courses would be no great problem, except as it involves selection from a wealth of materials. The Catholic theological tradition is a treasury that even lifelong study cannot exhaust. Judaism has its learning, rich and venerable. And today the Protestant has the task of assimilating the already great, and still growing, body of ecumenical theology. No college or university should have to worry about its academic standards if it were to turn its students loose, under expert guidance, into these three great storehouses of thought.

Under expert guidance — that might be the greatest practical problem. Specially trained men would be needed. One could only hope that they would become available as opportunities opened before them. For the rest, I should only insist on one principle. It was stated by John Stuart Mill when he said that every position should be explained and defended by a man who holds it, and who therefore is able to make the case for it most competently. This is, in a special way, a restatement of the principle upon which St. Augustine tirelessly

dwelt: "*Nisi credideritis, non intelligetis.*" The communication of understanding supposes its possession. I do not myself accept the pedagogical canon that seems to be popular in university circles: every position ought to be explained by one who is sympathetic with it but who personally rejects it. It has never seemed to me that this is a canon of "objectivity" at all. Nor does it insure the communication of a critical understanding of the position in question, given the principle that only an immanent critique, as it is called, can lead to this desirable type of understanding. In any case, my own view is that the only path to genuine understanding of a religious faith lies through the faith itself. The possession of the faith is therefore the proper qualification of the professor who would wish to communicate a critical understanding of it.

These are but a few practical suggestions toward a definition of the role of the university in the face of the problem of pluralism today. In conclusion, it should go without saying that the function of the university is not at all messianic. It is entirely minimal. The Basic Issues, deeply considered, do in the end raise in the mind of man the issue of "salvation." But if post-modern man hopes for salvation, he must set his hope elsewhere than on the university. Henry Adams' gratitude to Harvard for its contribution to his intellectual development is the highest gratitude that the university can merit from man in search of salvation. Harvard, said Adams in effect, did not get in my way. But this is no small cause for gratitude when the issue at stake is salvation.

The United Synagogue Commission on Jewish Education
is pleased to announce the release of
a new filmstrip

THUS SAITH THE LORD

A filmstrip on the concept of prophecy and the lives of the great prophets of Israel.

Written and produced by ALAN SHILIN
Magnificently illustrated in rich color by
JACQUE BAROSIN

Accompanied by a 12 inch 33 1/3 R.P.M. L-P recording containing the narration of the script and a vivid orchestral sound track.

A detailed *Teachers Utilization Guide* and two copies of the script are included without charge.

The filmstrip *Thus Saith the Lord* \$8.50
The 12 inch L.P. recording \$1.50

Order directly from Department "R"

The United Synagogue Commission on Jewish Education
113 University Place, New York 3, N. Y.

Curriculum Materials for Sunday Schools In the Armed Forces

Dan Jorgensen

Chaplain, U.S.A.F., Command and Staff School, Maxwell A.F.B., Alabama.

ONE OF THE SIGNIFICANT developments in 20th Century Religious Education is the Sunday School movement in the Armed Forces. An important aspect deserving attention is the development of curriculum materials on an inter-service basis for Army, Navy, and Air Force installations, the development of materials for the three major faith groups — Protestant, Catholic, and Jewish — and an inter-denominational co-operative curriculum for Protestant personnel. Further, this development shows the close relationship between civilian religious educational leaders and chaplains in military service.

HISTORY

The phenomenal growth of Sunday Schools in the Armed Forces has occurred since World War II. Prior to that time there were few such schools in the military establishment, and chapels were built without provision for religious education. Following World War II the need of a strong defense force resulted in a larger military population than ever experienced in any previous post-war period. Further, an increasing percentage of military personnel were married. At many bases this is more than fifty percent of the total population. By 1954, in the Air Force alone, there were 951,000 dependents including the following children:

Children — Under 6 years	302,000
Children — School Age	157,000
Youth — Over 18 years	11,000
	470,000 ¹

Most of these families live on or adjacent to military installations which are five to twenty miles distant from the nearest community. All these families can expect to

spend six years out of eighteen years service in overseas areas or about one-third of their total time.

Chaplains responded to the needs of the new military community by providing a greater variety of services, prominent among which was religious education. Without a generally accepted program or curriculum materials for religious education, by early 1954 there was an enrollment of 85,000 children in Army, Navy, and Air Force Sunday Schools. Chaplains used curricular materials from their own denominations or from non-denominational sources. These came from at least twenty different sources and presented a confusing picture. A child moving with his parents from Alaska to Florida and to California would encounter most anything in the way of program and lesson material. Dr. John Ribble reports that a Sergeant's junior-age boy, after encountering Moses at several bases, stated, "I haven't anything against Moses, but there must be someone else in the Bible for me to learn about." His statement reflected the growing need for an integrated program of religious education.

TODAY THE PROBLEM of program and curriculum confusion has been solved. Catholic Chaplains have the series of seven pamphlets entitled, *The Truth — The Way — The Life* written and revised by a former Army chaplain, Father Clarence White of the Archdiocese of St. Louis. Many chaplains use these materials for Saturday morning or Sunday morning instruction through a corps of teachers. Jewish chaplains will soon have available a new curriculum which is now in development. The Unified Protestant Sunday School Curriculum for Armed Forces is an achievement of inter-service and inter-denominational cooperation. Let us review its development.

¹Air Force Times, p. 4, May 8, 1954.

In 1952, Chaplain Charles I. Carpenter, Chief of Air Force Chaplains, saw the need for a coordinated Sunday School curriculum emphasizing central Christian truths but avoiding any particular denominational emphasis. Not only was this needed to help chaplains with the growing responsibility of religious education but such a program would prevent the overlapping in curriculum materials experienced by personnel transferring from one base to another. To get at this problem, Chaplain Carpenter appointed Chaplain Vernon M. Goodhand to develop such a program for the Air Force.

In investigating the problem, Chaplain Goodhand sought the advice of Dr. John Ribble, Associate General Manager of the Westminster Press, who suggested that the Army and Navy be brought into the picture. Accordingly, the Joint Chief of Chaplains Board appointed a Protestant Religious Education Committee of the Armed Forces Chaplains Board.

The combined committee in its initial meetings adopted as its main objective that of providing "a consistent and unified curriculum in the Armed Forces so that pupils moving from installation to installation will receive their religious training with a minimum of interruption."²

The committee further decided that the great themes to be covered should be: the Bible, the Church, and Jesus. A cycle plan was adopted to coincide with age groupings. The Nursery class for three year-olds covered but one year, so a one-year cycle was planned. The Kindergarten classes for four and five year old children were to have a two year cycle. The Primary, Junior, Junior High, and Senior High groups — each having a three year span — were to have a three year cycle.

Another consideration entering into the picture was the necessity for group-graded lessons. The Navy reported an average enrollment of 150 pupils in its Sunday Schools. Air Force Sunday Schools in the United States had an average attendance of 152.

While a number of Sunday Schools both in the United States and overseas had enrollments of over 500 pupils, many were small. In view of this disparity in size and the overall small average size for all schools, it was apparent that group graded lessons would be most practical. Further, most Protestant denominations use group graded material, and a similar use in military Sunday Schools would give continuity to children who experienced transition from a Sunday School on the base to one in a civilian community.

In selection of materials for the curriculum, the committee was faced with several choices: whether to order from one denomination, from several denominations, or from a non-denominational publisher. The committee decided that selection of materials from the various denominational publishing houses on the basis of curriculum merit for interdenominational use would be most satisfactory to the civilian and military religious public. Also they felt such a program would result in a curriculum sensitive to the needs encountered in actual usage.

To facilitate chaplains' ordering materials coming from various publishing houses, the committee decided that a central office was needed. Chaplains could then send their orders to one place and be billed from one place.

The basic planning was accomplished in 1952 and 1953. The Unified Protestant Sunday School Curriculum for Armed Forces was announced to base chaplains throughout the world in January 1954 through a colorful descriptive prospectus. It described church school materials in detail and gave instructions for ordering these materials. Also, it included some aids for teachers such as an atlas, a dictionary of the Bible, maps, and record books though it did not pretend to be a complete catalogue.

It is interesting to note that the first year's units were selected from ten different denominational sources.

The reception for the most part was enthusiastic. Chaplains and Sunday School teachers found in it not only good curriculum materials but a sound program. On

²*Chaplain Newsletter*, Vol. 3, No. 3, Nov. 56.

the other hand, there were some Sunday Schools which wouldn't use it. Though 85,000 pupils were reported in Sunday Schools of the Army, Navy, and Air Force in early 1954, so great was the response to the new curriculum that the first orders exceeded the number of pupils reported. Today Dr. Ribble estimates that more than 100,000 children and youth are enrolled in military Sunday Schools and that more than sixty percent of these schools use this material while the rest order curriculum materials from at least seventeen different publishing houses.

OPERATION

Curriculum planning is a continuous process. How is this work achieved in the Unified Protestant Sunday School Curriculum for Armed Forces?

The military and civilian committees meet in March each year at Buck Hills Falls, Pennsylvania, for three days to review and evaluate the program and to select materials for the school year beginning eighteen months from that date. For example, the committees last March reviewed the criticism received from chaplains and church school workers in the field. Then they reevaluated the program and planned the curriculum for 1958-9. All materials must be available in print or in proof so that selection may be made.

The plans of the committees are then included in a brochure prepared by Dr. John Ribble and his staff at Westminster Press. The galley proof is sent to the military committee for final approval by the following January. The final brochure is printed in 5,000 copies and sent to chaplains in May that they may study the program and order in time for the fall quarter.

MAJOR CRITICISMS from the field have resulted in constructive changes. One complaint was that the first year's material did not contain enough Bible. The curriculum beginning in the fall of 1957 emphasized Bible in content and interpretation of the Bible for daily life. Another criticism was that the material required too much preparation on the teacher's part. This has resulted in more attention to teacher training. For example, a film is available at each ma-

jor command headquarters showing the advantages of the unified curriculum and how to use it. A third criticism was that material for an age group came from several sources in one year. The new curriculum is planned so that each age group will have material from one publishing house throughout the year. This will present a familiar format to the pupil and teacher. A fourth criticism was that more handwork materials were needed for children in the younger age groups. The new curriculum meets this by providing more handwork material for nursery, kindergarten, and primary children with packets of activity suggestions and things to make or do. Also, the new Junior pupil's book provides many opportunities for guided Bible study and various creative activities. The number of take-home materials has increased.

NEW DEVELOPMENTS

Several new developments should be mentioned. The growing number of Vacation Church Schools on military installations created a need for curriculum materials achieving the same goals as the Sunday School curriculum. Through the same brochure mentioned above the Cooperative Vacation Church School texts are provided. These are produced through the Cooperative Publishers' Association which includes many denominational representatives.

Teacher training is one of the big problems confronting any church school. It is intensified in military service where there is a greater turn-over of teachers each year than in the civilian church. To meet this need, the Air Force this year has distributed a 62 page pamphlet entitled *Teaching In the Air Force Protestant Religious Education Program*. It is published by the Westminster Press. There are two excellent chapters: "How Learning Takes Place" and "The Teaching Function." There are four practical appendices: A summary chart, to be used as a guide in the teaching-learning process, a sample form for use in lesson planning, a job description for Sunday School teachers, and a bibliography for use in building a leadership training program.

In this connection should be mentioned

Preview, which is published by the Protestant Church-Owned Publishers' Association. Its objective is "to provide chaplains and church school workers with up-to-date information concerning the Unified Protestant Sunday School Curriculum . . . suggestions for improving the overall religious education program at the local installation level."³

EVALUATION

In making any curriculum effective, there are four groups of people to be considered. First, the pupil is the one who will ultimately decide whether a program is worthwhile. The high rate of average attendance at military Sunday Schools and the increasing enrollment of these schools testify to sound curriculum and program. There is no doubt that attractive materials designed especially for the needs of each age group contribute to this high interest.

Second, the chaplain — particularly the one charged with responsibility for religious education — is in a key position to introduce the materials properly, lead in teacher training, and supervise the administration. In this connection it should be noted that Chaplain Arthur Brenner in his *Study of the Protestant Religious Education Program on Air Force Bases in the United States* discovered that the average monthly budget for religious education was only sixty-two cents per pupil.⁴ The chaplain is the one person who can keep the needs of the religious education program before the Protestant Chaplain Fund Council. The emphasis which the religious education program is receiving is seen in the fact that in the Air Force Chaplain Training Course at Lackland Air Force Base six hours is devoted to the subject. Also, it is part of the curriculum at the Army Chaplains' School at Ft. Slocum, New York.

Another key person is the teacher whose preparation and adaptation of the material will decide its effective presentation. Chief of Air Force Chaplains Charles I. Carpenter

recently said, "As chaplains we should be most grateful that so many Air Force parents are vitally interested in the religious training of their children. This is particularly so because our families have many problems, not common to civilian congregations, in providing this training."⁵ Good curriculum and teacher training materials is not only making the task of teacher recruitment easier but is making more enjoyable and constructive the work of teaching.

The fourth group of persons who determine the effectiveness of the materials are parents. Parents' letters have been used since the beginning of the program with varying response. The effective use of story books, story papers, and other take-home materials depends on the interest parents have in their children and whether they are willing to take the time to read these materials. This is particularly true for parents of the younger age groups.

In evaluating the overall Sunday School program, the Chief of Air Force Chaplains printed a self-evaluation guide in four issues of the *Chaplain Newsletter* (Vol. 1, Nos. 2, 3, 4, 5). It was entitled "A Standard for Protestant Sunday Schools" and covered curriculum, leadership training, organization and administration, facilities and equipment. More than 50 per cent of Air Force chaplains at bases having Sunday Schools used it and were able to judge areas of need. Results of the self-evaluation were sent to the Office, Chief of Air Force Chaplains, and chaplains were urged to make the evaluation with Sunday School teachers or discuss it with them. Where this was done, it proved a helpful tool.

Looking at the circulation report for April-June 1957 of the Unified Curriculum for Armed Forces, we note that all Sunday School publications (not including teacher helps, aids, or Vacation Sunday School materials) by age groups have the following break-down:

Type	Quantity
Pre-Nursery and Nursery	7,269
Kindergarten (4 and 5 yr. old)	39,259

³*Unified Curriculum Preview*, p. 1, June, 57.

⁴Brenner, A.E.K., *Special Study No. 41 D*, Air University, Apr. 56.

⁵*Chaplain Newsletter*, Vol. 3, No. 11, July 57.

Primary (Grades 1, 2, 3) -----	78,911
Junior (Grades 4, 5, 6) -----	22,416
Junior High (Grades 7, 8, 9) -----	16,774
Senior High (Grades 10, 11, 12) --	3,111
Adult (Above 18 years) -----	6,240
Story papers for Primary, Junior, and Junior High -----	17,238

It can readily be seen that the areas of greatest opportunity for expansion are Pre-Nursery and Nursery, Senior Hi, and Adult. Also, less than one-fourth of the Sunday School pupils in the age groups involved receive story papers. This, too, represents an opportunity for distribution of Christian reading material.

The definite accomplishments of the Unified Protestant Sunday School Curriculum for Armed Forces are:

1. It provides chaplains with a ready-made program geared to the spiritual needs of military personnel and their families.
2. It has provided an improved quality of curriculum material representing the religious education programs and objectives of Protestant churches.
3. It has made chaplains aware of the opportunities in religious education.
4. It has provided the pupil with an integrated and comprehensive program in which he can participate despite movement from one base to another.

The same values can be found in the new Catholic curriculum.

Today we see an emphasis on Sunday School education that is multi-faith representing advances made simultaneously by Catholics, Protestants and Jews. Further, we see the growth of inter-service cooperation in that Army, Navy, and Air Force personnel have participated in the planning and execution of these programs. Further, we see the active cooperation between the military community and the civilian churches represented in publishing houses and advisors. Most important of all, each child and youth in the military community is given an opportunity to learn the great verities of his faith and to translate these truths into practical precepts for life.

Forthcoming and Recent Standard Bloch Books

HIGHLY RECOMMENDED

JUST PUBLISHED:

The First Book of Its Kind!

MIXED MARRIAGE and the JEWISH FUTURE

by RABBI DAVID KIRSCHENBAUM

A warning and appeal to the Jewish community to counteract the upsurge of intermarriage. \$3.50

NOVEMBER PUBLICATIONS:

A HANDBOOK FOR THE JEWISH FAMILY

Understanding and Enjoying the
Sabbath and Holidays

by RABBI ALEX J. GOLDMAN

A comprehensive and practical guide to the cycle of the Jewish year describing the observances in the home and synagogue. Contains prayers and music with English translation and transliteration. Illustrated. \$4.95

GUARDIANS OF OUR HERITAGE (1724 - 1953)

Edited and with an Introduction
by RABBI LEO JUNG

A collection of 29 essays and biographical appraisals of the life and work of Jewish religious leaders, scholars and sages who lived during the past two centuries. Articles by contributors from various parts of the world. \$6.00

Send for Catalogues
and Book Bulletins

BLOCH PUBLISHING CO.

For over a century
America's Headquarters for all
JUDAICA and HEBRAICA

31 West 31st St.
New York 1, N. Y.

The Prediction of Field Work Ratings in a Theological School

Sam C. Webb, Richard A. Goodling, Irma Lee Shepherd¹

Emory University.

THOUGH FIELD or practical work is an important part of theological training, there seem to be no published accounts of attempts to assess or to predict student performance in this important area through the use of psychological instruments.

This report provides an analysis of field work ratings collected at the Candler School of Theology of Emory University. It also reports the validity of the Guilford-Zimmerman Temperament Survey (GZTS) and selected scales of the Minnesota Multiphasic Personality Inventory (MMPI) for predicting these ratings.

A previous article² has reported the validity of these tests when academic grades are considered as a criterion.

Sample: The study is based on the records of 277 students who were tested in the winter or fall quarters of 1953 and who were rated in the spring of 1954 on their field work for the 1953-54 academic year. Of these students 120 were student pastors, 32 were assistant pastors, 39 were in youth work, 14 were Sunday school teachers, 17 were engaged in club work, while the remainder were involved in miscellaneous activities such as choir work, playground work, and settlement house work.

Nature of the Field Ratings

Assessments were made through the use of two instruments. The first was a one-page blank customarily used by the field work office. This blank asked for ratings

of performance of eight activities such as preaching, visiting, and teaching on a four-point scale.³ Then it provided space for free response type evaluations and for an answer to two questions: "What further guidance does this person need?" and "Would you be interested in having this student on the job next year?" The second was a one-page instrument containing eight graphic rating scales prepared by the authors of this study. Six of the scales — leadership, emotional stability, restraint, friendliness, sociability and objectivity — were constructed to parallel the content of the corresponding scales of the GZTS. Two other scales — responsibility and judgment — were added at the suggestion of the field work staff.

Evaluations were provided by the student's field work supervisor who was usually the pastor of the church in which the student was working or the district superintendent. Most pastors evaluated only one student; most district superintendents evaluated several students; but in no case was a student evaluated by more than one person.

Supervisors were requested to complete the evaluation sheet first and the rating scale sheet second.

Method and Results

1. Analysis of the unstructured evaluations.

a. Construction of a Scoring Scheme

One investigator performed a simplified content analysis of the unstructured evaluations of 119 students who were tested in

¹Now psychologist, Division of Pupil Personnel Services, Board of Education, Atlanta, Georgia.

²Webb, S. C., and Goodling, R. A., "Test Validity in a Theology School." *Educational and Psychological Measurement*. Winter Issue, 1958.

³These ratings are not analyzed in this study.

the Fall of 1953: (fall group). Fifteen traits or characteristics which appeared to be described in the evaluations were noted; and phrases or descriptions relevant to each trait were classified into as many categories as seemed readily discriminable. These materials were then arranged in the form of a scoring manual. The traits were as follows: ability to work with people, liked by people, aggressiveness, ability to organize, lack of confidence, maturity, stability, initiative, preparation, promise, appearance, dress, re-employ, overall evaluation.

Then using the manual the judges (the authors) independently scored the evaluations for the fall group. Scoring consisted of examining each evaluation to determine where within the scoring system the supervisors' comments could be classified.

After discussing discrepancies, the judges revised the manual. The trait "dress" was incorporated under "appearance"; and definitions of several sub-categories were clarified. The judges then independently re-scored the evaluations for the fall group; they also scored evaluations for 158 students who were tested in the winter of 1953: (Winter group).

b. Inter and Intra Judge Reliability

Agreement between all possible pairs of judges (interjudge reliability) was determined by the use of two statistics. Agreement as to whether the evaluations contained, or did not contain, statements relative to the traits listed was determined for each trait by computing a phi coefficient.

The averages of these coefficients across pairs of judges were, with one exception, significant at a one percent level of confidence. They ranged from .44 to .98. The averages of these coefficients across traits were as follows: first rating of fall group .61; second rating of fall group .69 and rating of winter group .71. These data are provided in detail in Table 1.⁴

⁴Tables 1, 3, 4, and 5 have been deposited with the American Documentation Institute. Order Document number 5748 from the ADI Auxiliary Publications Project, Photoduplication Service, Library of Congress, Washington 25, D. C. remitting in advance \$1.25 for microfilm or for photo copies.

Agreement between judges in respect to coincidence of judgment of presence of the traits (as above) and coincidence of judgment of the category within trait (if the trait was judged to be present) was determined by computing the percent of times the ratings of each pair of judges coincided perfectly. The averages of these percents of agreement across pairs of judges ranged from 64 to 96 percent. The averages across traits were as follows: first rating of fall group 87%; second rating of fall group 89%, ratings of winter group 91%. While these percents look high, there is no sampling distribution available for evaluating their significance. These data are provided in detail in Table 1.

The reliability of scoring for each judge (intra-judge reliability) was determined by comparing the first and second scorings of the fall group in respect to judgments of whether the evaluations contained or did not contain statements relative to the traits listed. This procedure seemed defensible since the changes made in the scoring manual after the first scoring were few and of a minor nature.

For the several traits the average of the phi coefficients of the judges computed from these comparisons ranged from .40 to .83. All were significant at a one percent level of confidence. The average of these values across traits was .60. These data are provided in detail in Table 1.

c. Relation of Trait Evaluations to Overall Evaluations

Next rules were established to combine the scores of the three judges on each trait so as to produce integral scores. For the eight traits having scores for 13 or more students, contingency coefficients between scores on trait evaluations and overall evaluations were computed and tested for significance.

Four traits (ability to work with people, liked by people, initiative, and re-employ) produced contingency coefficients significant at a two percent or higher level of confidence.

Make checks payable to Chief, Photoduplication Service, Library of Congress.

TABLE 2
Means, Standard Deviations and Intercorrelations of Ratings on Graphic Rating Scales

	Leadership	Emotional Stability	Restraint	Friendliness	Sociability	Objectivity	Responsibility	Judgment
Emotional Stability	.23°							
Restraint	-.12	-.28+						
Friendliness	-.01	.16	-.07					
Sociability	.46+	.30+	-.13	-.03				
Objectivity	.39+	.28+	-.24°	.10	.45+			
Responsibility	.42+	.27+	.15	.03	.40+	.10		
Judgment	.63+	.29+	.05	.08	.48+	.43+	.44+	
Mean	6.3	5.7	4.5	5.0	6.4	5.0	5.6	5.5
Standard Deviation	1.6	1.2	1.1	1.2	1.5	1.3	1.2	1.6

°Significant at 5% level of confidence.

+Significant at 1% level of confidence.

2. Intercorrelation of graphic rating scales.

The ratings of 91 students of the fall group who were rated on all scales and who had scores on the GZTS and the MM-PI were scored with a 10-interval key. The means, standard deviations and Pearson product-moment intercorrelations of the ratings on these scales are shown in Table 2. Two intercorrelations are significant at a 5 percent level of confidence, fourteen other values are significant at a 1 percent level of confidence.

3. Inter relations among the graphic rating scales and the unstructured evaluations.

Using data for all students who had appropriate scores, the relationships between scores on selected traits of the unstructured evaluations and scores on selected graphic rating scales were determined by computing contingency coefficients. For these computations the graphic rating scales were scored with a five-interval key.

Nine of the 18 coefficients computed are significant at a five percent or higher level of confidence. These are for the following variables: leadership *vs.* "work with people" and "liked by people"; judgment *vs.* "work with people" and "liked by people"; responsibility *vs.* "work with people" and "preparation," and "initiative";

emotional stability *vs.* "emotional stability" and objectivity *vs.* "maturity." These data are reported in detail in Table 3.

In addition the Pearson product-moment correlations between scores on the graphic rating scales obtained by using the 10-interval key and the overall evaluations from the unstructured evaluations were computed.

These values were as follows: leadership .56; emotional stability, .25; restraint .12; friendliness, .09; sociability .30; objectivity .24; responsibility .54; and judgment .58. Except for the values for restraint and friendliness, all coefficients are significant at a one percent level of confidence.

4. Validity of Inventory scores for predicting ratings and unstructured evaluations.

Using 149 students the Pearson product-moment correlations between scores on the GZTS and the overall evaluations were computed. None of these are significant at a 5 percent level of confidence.

Biserial and triserial correlations between scores on these scales and scores on selected traits of the unstructured evaluations were also computed. Using Tate's⁵ test the biserial *r* between personal relations and work with people is probably significant at the 5 percent level of confidence.

The triserial coefficients between personal

⁵Tate, R. F., "The Biserial and Point Coefficients." Institute of Mathematical Statistics, University of North Carolina, Mimeograph Series No. 14.

relations and "liked by people" and between restraint and "initiative" may also be significant; but there is no satisfactory test of significance for these values.⁶

Table 5 shows the means, standard deviations, and the validity of the GZTS scales for predicting the graphic rating scale scores when scored with a 10-interval key computed from the data of 91 students.

Of these 80 correlations six (restraint *vs.* objectivity, sociability *vs.* sociability, emotional stability *vs.* restraint, objectivity *vs.* restraint, objectivity *vs.* judgment and friendliness *vs.* leadership) are significant at a 5 percent level of confidence. Five others (general activity *vs.* sociability and responsibility, objectivity *vs.* leadership, and personal relations *vs.* leadership and judgment) are significant at a 1 percent level of confidence. The highest of these values, however, is only .33.

This table also shows the means, standard deviations, and the validity of selected MMPI scales for predicting selected graphic rating scores. None of these validities are significant at a 5 percent level of confidence.

Discussion and Summary

The analyses reported here represent an exploratory investigation of what supervisors evaluate in field work within the framework of the program of a single theological school. They also indicate how valid personality inventory scores are for predicting these evaluations.

In view of the facts that there was no communication among supervisors (and little communication between the theology school and the supervisors) concerning what and how to evaluate, that there is great variation in regard to supervisor knowledge of the students' work, and that there is great variation in regard to the care with which the ratings are made, the results reported here must be considered with caution.

Nevertheless certain generalizations seem to be suggested by the data.

1. In regard to the judges' scoring of the unstructured evaluations.

After considering the average gain across traits for both the percents of agreement and phi coefficients from the first to the second scoring of the fall group, one gets the impression that communication among judges following the first scoring raised the reliability of judgments of presence or absence of the trait more than it raised reliability of judgment of presence or absence and judgment of category within trait. Unfortunately this impression cannot be tested statistically.

Though the reliability of scoring varies from trait to trait, on the average it is reasonably satisfactory for research purposes. The low reliability (averages range from .44 to .62) for the overall evaluation occurred because the judges had difficulty in deciding whether certain phrases were overall evaluations or evaluations of specific traits. Further structuring of instructions to judges at his point seems desirable.

2. In regard to content and internal consistency of graphic ratings and unstructured evaluations.

The significant relationships between traits and overall evaluations and between graphic ratings and overall evaluations suggest that the important factors contributing to the overall evaluations relate to working with people effectively (ability to work with people, liked by people, sociability, leadership), being emotionally stable, being objective, and exercising judgment, initiative, and responsibility. While all relationships between rating scale and unstructured evaluations in Table 3 are not internally consistent, reasonable consistency across the two rating methods, especially at the points of variables have to do with working with people, being emotionally stable, exercising judgment and taking responsibility, is apparent.

With the exception of one coefficient, all the intercorrelations among the six graphic rating scales which are significantly related to the overall evaluations are significantly different from zero. (See Table 2). This

⁶Webb and Goodling, *op. cit.*

How the Church Can Help WHERE DELINQUENCY BEGINS

GUY L. ROBERTS. Challenging churches to take a more dynamic role in the fight against delinquency, the author draws on a depth of experience for this helpful book. He gives case histories of problem children, discusses causes and cures for delinquency, and cites actual programs of individual churches and groups for helping these children and their families.

\$3.00

Man's Estimate of Man

E. H. ROBERTSON. Freudians, Marxists, and Existentialists have attempted to meet the basic anxieties of man. In contrast to these, the author presents the grandeur of the Christian view of man's nature. He uses the teachings of great Christians to illumine the path to true freedom.

\$2.25

Dispensationalism in America

C. NORMAN KRAUS. The rise and development of dispensationalism in this country are given a full, impartial analysis in this new book. Here is the history of the men and movements, the doctrines, and the influences that have shaped the course of dispensationalist activities. Foreword by Dr. Lefferts Loetscher.

\$3.00

The Crucial Task of Theology

E. ASHBY JOHNSON. Theology today must state in clear terms its own scope and methods, its own standards of distinguishing truth from falsehood. Foreword by Dr. Albert C. Outler.

\$5.00

ask your bookseller

JOHN KNOX PRESS

fact raises the question of whether all these traits are in fact different. Further studies are required to answer this question.

3. In regard to Inventory Scale Validity.

There are no significant relationships between GZTS scales and overall evaluations obtained from unstructured evaluations. Only 11 in 80 correlations are significant at a 5 percent or higher level of confidence between GZTS scores and graphic ratings. The highest of these values is only .33, and several significant values are not for variables between which significant relations would most probably be expected.

There is only one significant relation between GZTS scores and unstructured trait evaluations, the one being personal relations *vs.* work with people. Finally there are no significant correlations between selected MMPI scores and selected graphic rating scales.

It is evident from these facts that scores on the scales of the GZTS and MMPI inventories do not possess validity of sufficient magnitude to be of any practical value for predicting field work ratings of the type analyzed here.

This statement does not preclude the possibility of increased validity when more carefully provided ratings on more precisely defined traits are obtained.

RELIGION IN CURRENT MAGAZINES

Religion in business: Rabbi Louis Finkelstein lectures our business men on lack of ethical practice, in *Fortune*, Sept. '58. Among other things he proposes a World Academy of Ethics, drawing on the wisdom not only of Judaism and Christianity but also of Islam, Confucianism, Buddhism, and other traditions.

• • •

Ailing sermons: first aid for these is outlined by Paul Hume ("Why Doesn't Someone Tell Him?") in *Catholic Digest*, July '58.

Significant Evidence

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 32, Number 2, April 1958.

I. ABSTRACTS RELATED TO LEARNING

There is an increasing recognition that good study habits and learning attitudes play a primary role in education.

1982. Dudycha, George J. LEARN MORE WITH LESS EFFORT. New York: Harpers, 1957. x, 240 p. \$2.75. — An easily read book that discusses, primarily for college students, attitudes and techniques that increase the efficiency and effectiveness of learning. The first 2 chapters are intended to aid the student in gaining insight into his attitudes and motivations. Chapter 3 outlines the nature of the learning process. Chapters 4-6 present various study techniques. Chapter 7 discusses attitudes and techniques in classroom learning. Chapter 8 is concerned with physical surroundings. Chapter 9 tells the student how to prepare for and write examinations. An appendix contains projects and exercises correlated with each chapter. — R. S. Harper.

2055. Strang, Ruth. STUDENTS' PERCEPTION OF FACTORS AFFECTING THEIR STUDYING. *Ment. Hyg.*, N. Y., 1957, 41, 97-192. — Based upon 536 "unstructured" student compositions on "What makes studying easy or difficult for me," Strang reports on the most favorable, the helpful and the detrimental conditions to study. Among the most favorable conditions are such factors as freedom from distraction, privacy, interest in the material to be studied, effective teaching, and feeling rested and well. Personal worries and poor teaching contribute to poor studying. The highly significant

role of individual differences and the attitudes expressed by the adolescents emphasize the importance of paying heed to what they say about their study problems. — M. A. Seidenfeld.

Apparently, learning is facilitated by evaluations of the child's prediction as to how well he expects to perform.

1340. Worell, Leonard. EFFECT OF GOAL VALUE UPON EXPECTANCY. *J. abnorm. soc. Psychol.*, 1956, 53, 48-53. — Within the framework of Rotter's social learning theory, this study investigated the effect of different goal (reinforcement) values upon expectancy. 94 boys, ranging in age from 9 to 11, were selected from the fifth and sixth grades of a public school system to serve as Ss. The tasks, representing three different levels of goal value, were the Rotter level-of-aspiration board, a rotary pursuit test, and a six-block tapping test. 71 Ss performed the tasks without a penalty for inaccuracy of estimates, and 23 performed the same tasks with a penalty imposed for inaccuracy of estimates. The most consistent finding was that the value of an event has some effect upon stated expectancy. It was also found that expectancies were significantly lower in highly valued situations; that with continued experience expectancies remained significantly lower in high value conditions; and that the association of a goal value for accuracy (penalty) to expectancy statements, leads to more realistic expectancies. — A. S. Tamkin.

II. ABSTRACTS RELATED TO INTELLIGENCE

The complexity of intelligence has long

been recognized. While much of it is inherited, the genetic forces involved are dependent on a great variety of genes. It is no wonder, then, that those of high IQ come from many backgrounds on the one hand, and that intelligence may be overshadowed by other factors as is the case in Levy's study of the educationally retarded.

1342. Burt, Cyril, & Howard, Margaret. THE MULTIFACTORIAL THEORY OF INHERITANCE AND ITS APPLICATION TO INTELLIGENCE. *Brit. J. statist. Psychol.*, 1956, 9, 95-131. — It is hypothesized that, among normal persons, differences in intelligence are determined by a large number of genes, segregating in accordance with Mendelian principles and each producing effects that are small, similar, and cumulative. Formulae are derived for expected correlations between siblings, parents and offspring, and remoter relatives; data from school surveys are in almost complete agreement with the theoretical deductions. An analysis of the variance obtained with assessments of intelligence shows that about 12% is apparently attributable to unreliability and to environmental influences, and the rest to genetic constitution. 67 references. — H. P. Kelley.

1395. Barbe, Walter B. A STUDY OF THE FAMILY BACKGROUND OF THE GIFTED. — *J. educ. Psychol.*, 1956, 47, 302-309. — Family background of 456 subjects drawn from the records of The Psychological Clinic of the Cleveland Board of Education, was studied. I. Q. ranged from 120 to 164 with a mean of 130.2. The group was nearly equally divided by sex. Ethnically 2.6% are Negroes and 39% Jewish. Status-wise the family is typically upper middleclass, 40% in the managerial-professional group. The author concludes: "The subjects in this study come from about average backgrounds with respect to occupational, educational level and marital adjustment of the parents." — B. Kutner.

1301. Levy, Nissim M., & Cuddy, Joseph M. CONCEPT LEARNING IN THE EDUCATIONALLY RETARDED CHILD OF NORMAL INTELLIGENCE. *J. consult. Psychol.*, 1956, 20, 445-448. — "Twenty-three pairs of fourth-grade children matched for age, sex, and very roughly for socioeconomic status served as Ss in a concept-learning task. The Ss' IQs ranged from 98 to 103 as measured by the California Test of Mental Maturity. One S of each pair was working up to grade placement while the other was behind from .5 to 2.5 years in achievement as measured by the Stanford Achievement battery. . . . In 18 out of 23 pairs of Ss, the normal achiever made fewer errors than his matched underachiever. Eleven Ss reached the criterion of 11 consecutively correct choices. Sixteen Ss correctly verbalized the principle. Fourteen were normal

achievers while only two were underachievers. Ten Ss met both criteria and all 10 of these Ss were normal achievers. All of these results were statistically significant below the .01 level of confidence." — A. J. Bachrach.

III. ABSTRACT ON PERSONALITY

The implication of Levy's study is that it is easier to change attitudes and concepts a child holds which are not integrated with other attitudes in his personality. This means we must know the relationship of ideas we wish to teach with those the child already has.

1366. Levy, Leon H. PERSONAL CONSTRUCTS AND PREDICTIVE BEHAVIOR. *J. abnorm. soc. Psychol.*, 1956, 53, 54-58. — "Starting with the assumption of the psychology of personal constructs that each individual develops and makes use of a set of constructs in attempting to predict and control his environment, the effects of apparent failure in prediction were studied in relation to 2 kinds of construct (constellatory and propositional) differentiated on the basis of their range of interdependency. 3 specific hypotheses were tested and each found experimental support. From these findings, it might be concluded that there is an inverse relationship between the range of interdependency of a construct and its susceptibility to change following predictive failure. Several possible implications of these findings are discussed." — A. S. Tamkin.

IV. ABSTRACT ON CHILD PSYCHOLOGY

The observation in this abstract has implications for teachers in classes of young children. Class programs might well be adjusted to the natural rhythms of the child's behavior.

1423. Thomae, Hans. (Ed.) DIE PERIODIK IM KINDLICHEN VERHALTEN. (Periodicity in children's behavior.) Göttingen, Germany: Hogrefe, Verlag für Psychologie, 1957. 154 p. — A free play situation was chosen for the observation of periodicity in children's behavior. Periodicity is defined as the repeated occurrence of certain events in approximately equal time periods e.g., returning to the same place, playing the same game again, change of periods of activity and rest, etc. Lehr investigated the behavior of 1-2-year-old children. Erfmann observed 2-4-year-old and Schapitz worked with 4-6-year-old children. Thomae develops the theoretical framework for the empirical studies and discusses the application of the results for play-therapy and education in school and home. — W. J. Koppitz.

Significant new books from HARCOURT, BRACE

**A TREASURY
OF CHRISTIAN
TEACHING**

Edited by George T. Eggleston

THE many stories and teaching aids for sixth-to-ninth-grade Sunday School classes gathered in this volume make it a full and varied source book to enrich and enliven classroom teaching. Among the subjects covered are the life and teachings of Christ, the meaning of prayer, missions, the parables, Christian ethics, the sacraments of baptism and communion, and religious festivals. "Here is a book for which Sunday School teachers and superintendents have long been waiting. It is a veritable gold mine of helpful suggestions and graphic illustrations. It will prove useful also to many a hard-pressed pastor." — DR. JOHN SUTHERLAND BONNELL, *The Fifth Avenue Presbyterian Church, New York City.* \$3.95

**REFLECTIONS ON
THE PSALMS**

by C. S. Lewis

THE author of *The Screwtape Letters* and *Surprised by Joy* is well known for the wisdom, sophistication, and reverence he brings to his writings. His new volume, a unique treatment of one of the Bible's best-loved and most widely read books, abounds in these qualities. In the course of examining the Psalms—their style, their meaning, and their relevance to contemporary life—he asks pointed questions about our treatment of each other, warns us against the dangers of religious fanaticism, and probes the evils inherent in our belief in immortality. And, as he reveals the intimate reflections of his own intelligence, Mr. Lewis illuminates a hundred surprising facets of the stately phrases we have, perhaps, all grown to take for granted. Illustrated with decorative drawings. \$3.50

**NO PEACE
OF MIND**

by Harry C. Meserve

PEACE of mind, says Dr. Meserve, may be found only in no peace of mind; salvation from anxiety may lie only in anxiety; only the discontented may inherit contentment. In the framework of these apparent contradictions the author of this new book asks penetrating and disturbing questions challenging the Power-of-Positive-Thinking, Peace-of-Mind religious formulas. Those who face—with uncertainty—today's worries, doubts, fears, and anxieties will find Dr. Meserve's counsel an adult and enlightening guide to a meaningful life. Formerly minister of the First Unitarian Society of San Francisco, Dr. Meserve is now an executive on the Rockefeller Brothers Fund in New York City. \$3.75

**HANDBOOK
OF CHRISTIAN
FEASTS AND
CUSTOMS**

*The Year of the Lord
in the Liturgy and Folklore*

by Francis X. Weiser, S.J.

OUT of his vast knowledge of folklore and liturgy, Father Weiser has now compiled a welcome guide to the feasts, customs, holidays, and holidays of the "Year of the Lord." Combining material from three of the author's widely praised earlier volumes, as well as abundant new material, the *Handbook* will help inspire fruitful celebration in church and home. At the same time, it will serve as a convenient and singular reference for students and teachers. In his preface to the volume, Bishop Wright of Worcester predicts that Father Weiser's book "is destined to become a classic in its field."

\$4.95

At all booksellers



HARCOURT, BRACE AND CO.

BOOK REVIEWS

Religion in the State University. ERICH A. WALTER, Editor. Ann Arbor: The University of Michigan Press, 1958, vi + 323 pages. \$6.50.

Some twenty educators, representatives of the several religious traditions most prominent in America, cooperated in the preparation of this major volume related to the University of Michigan's current centennial observance of its campus religious program. The difficult task of describing and defining the place of religion in the state-supported university in America is undertaken here in such a wide-ranging way that all earlier writing along this line is drawn upon, related, and used as the foundation for some new lines of consideration. The effort to which this book is devoted is significant not only because of increasing college and university enrollments, and especially the increasing percentages over recent years in public institutions. It is significant also because the endeavors which have been made over the last one hundred years to find acceptable patterns for religion's place in state universities have built up an immense body of tested experience. By pragmatic means the histories of these institutions give evidence of solutions to difficult problems which far out-run the boundaries of rigorous logic applied to legal limitations. The ministries of the churches, moreover, have made possible in many respects the meeting of particular needs by and in public institutions in ways which have also helped lead increasing numbers of educators toward the conviction that what religion represents in personal life and in our cultural heritage cannot be ignored. The whole of this vast experience and development is brought into the scope of this volume; and the fact that the contributors express a variety of points of view adds both to the comprehensive and to the realistic character of its approach.

One line of thought is, nevertheless, apparently held as a consensus among these educators. As the state-supported college, and later as the public university, grew in American soil it followed a development more akin to other colleges and universities which had been founded by private means or by churches, and less like the extension into higher education of patterns associated with public secondary education. Throughout their development, therefore, these universities have tended to conceive of their nature and tasks along lines established within the general higher educational tradition in America. They did what colleges and universities were expected to do, namely, to concern themselves with universal areas of human knowledge, culture, and experience. While they recognized certain limitations inherent in our legal tradition and the constitutional separation of church

and state, and while they have cautiously developed diversified patterns for the place of religion, these universities from their earliest period of development began to approach their academic obligations in the area of religion. In this respect the colleges and universities were in a good position to experiment, even in their secular status. Not only were students not required by law to attend the universities; once there, they could elect, if they chose, to study religion, or not to do so, in line with their own personal and academic interests.

The fact of pragmatic experience and of diversity in ways of responding to religious concern may lead many to agree with Walton E. Bean, an historian at the University of California, when he says that "The position of religion in the American state university is a position of tacit compromise." Some at least of the other contributors to this volume would feel, it seems, that this is a weak term; "compromise" suggests a struggle between two forces, which is finally resolved by a kind of mid-way point, and to use this term is saying too little. Paul G. Kauper, Professor of Law at Michigan, for example, draws upon earlier research (most of it done by Professor Clarence P. Shedd) to show that the actual practices of the state universities have found large measures of public approval; the public has not contested these practices through legal means resorting to the courts in ways which have ever, within this century at least, moved to a State or to the U. S. Supreme Court. The general understanding of a university's function has made for inclusion of religion in ways which provide experience rather than rigid adherence to abstract legal principle. Professor Kauper quotes Justice Holmes's observation, in this regard, that a page of history is worth a volume of logic. The doctrine of separation, and the secularity of these universities, have not kept religion and the universities apart; they have not demarked absolutely the realms of faith from the realms of higher learning.

Diversities in the university, reflecting the pluralism of the American setting, are nevertheless acknowledged. Indeed, the opening chapters, which seek to define the religiously pluralistic context, point up some of the real differences which are encountered in universities between the major religious traditions in America. No naive syncretism is here espoused or made to complicate further the existing dilemma. John Courtney Murray, S. J., sees the passage into the post-modern world as a movement also into "manifold pluralism;" Will Herberg denies that the diverse religious expressions can be subsumed under a "religion-in-general" or overarching system of values and commit-

ments; Roland H. Bainton asserts that the views of truth, and the relation of truth to history and revelation, are so fundamentally in variance between the historic strands of the Hebrew-Christian heritage that these, along with great differences in worship, preclude a simple reconciliation at superficial levels. Their coexistence, cooperation at selected points, and importance in relation to the university are in no way denied; but to have a reminder of fundamental issues of divergence is an important contribution of the volume.

This collection of essays includes, quite properly, a section which deals with issues in the curricular areas of "religion and . . ." The humanities, social sciences and natural sciences are shown to involve inescapable religious dimensions for those who teach and engage in scholarship and study. Hence, the claims for a type of objectivity which defines religious perspectives out-of-bounds for areas of knowledge and culture are not echoed here. Instead, a positive approach is suggested. Theodore M. Greene states it comprehensively when he says that "the total goal and proper scope of liberal education require religious studies at the university level." "With the application of social science to religion," says economist Kenneth E. Boulding, "the university might well be positively concerned." Similarly, the geologist G. E. Hutchison, of Yale, gives an outline of the present state of scientific knowledge and calls for greater clarity in religious language as well as for rigorous analysis of what can be religiously affirmed. Religion is to be properly related to the academic fields of inquiry! One wishes, however, that an equally incisive chapter had been devoted to religion's own rightful place as an independent discipline, having its own bodies of material in history, literature, and religious knowledge. However important the problem of rightly relating religion and other disciplines, we may be left only with the conjunction unless both ends are fully intact, possess their own appropriate academic integrity, and are assigned their independent status within the curriculum.

Problems in the area of student counseling, the function of religious campus centers, the trends toward inter-religious cooperation, difficulties in inter-religious understanding, and the "myths" which preoccupy the present college generation — such issues as these are treated well in a closing section. The subjects here can be reassuring to parents, church leaders, as well as university officials, in that they recognize the total complex of the "academic community" as significant for the place of religion in the university. Completing the more purely academic side of the issue, the section points up an assertion made earlier by Dr. George N. Shuster when he says that without any ultimate perspective, "a man will be only half himself." And such a perspective is formed both in the classrooms and laboratories, as well as in a counselor's office and a religious group. Carefully stated, the concluding

*How religious freedom
thrives on 3-way competition
in America*

Creeds in Competition

**A CREATIVE FORCE IN
AMERICAN CULTURE**

By LEO PFEFFER. A noted authority on church-state matters shows how the competition between Protestant, Catholic and Jewish groups is constantly working out new solutions to the problems of private schools, censorship, "blue" laws, birth control, divorce and adoption, etc. "A very clear, impartial exposition of the cultural competition in the United States and its meaning for the future of the American way of life." — HORACE M. KALLEN. \$3.00

*The importance of spiritual
values in education*

Moral Values in Public Education

**LESSONS FROM THE
KENTUCKY EXPERIENCE**

By ELLIS FORD HARTFORD. How the schools of one state are confronting with imagination and vigor the need for cultivating — without indoctrination — moral values among our youth. "A most important contribution to the solution of one of the most urgent issues of contemporary American education . . ." — WILLIAM CLAYTON BOWER. \$4.00

At your bookstore or from

HARPER & BROTHERS, N. Y. 16

chapter by Professor William K. Frankena, a Michigan philosopher, agrees with this assertion.

We live in a secular age; at the same time we live in a benign and well-conditioned religious culture. The problems of being intellectually informed and alert, of being democratically liberal and religiously prepared; these are the problems which meet in this volume — a volume which contributes a diversified and realistic, but informed and sensitive, perspective to an understanding of the place religion holds or should hold in public higher education. — *J. Edward Dirks, Associate Professor of Religion in Higher Education, The Divinity School, Yale University.*



The New Testament in Modern English. Translated by J. B. PHILLIPS. With Index and Maps. New York: The Macmillan Company, 1958. 575 pages. \$6.00.

Mr. Phillips' translation wins one's endorsement from the very start by reason of its dramatic and even heroic origin — the translating of the letters of Paul back in the Blitz of London to arrest if possible the attention of young people in his London parish. It is no small achievement for a translator to have put Paul in terms so modern and convincing that it succeeded in this! Encouraged by this result Mr. Phillips went on with the rest of the New Testament, which he has now completed, with such success that we now hear his version quoted with profit from time to time in American pulpits. Its informality and refreshing vigor do much to arrest attention and clarify meaning in a host of passages, and it will have a cordial welcome, we may be sure.

Turning now to some points of detail in translation, we regret that in the Lord's Prayer, Matt. 6:9, the strong imperative, "Your kingdom come!" and its companion injunctions are softened to the comparatively weak and almost trivial wish-structure, "May your kingdom come," not even accompanied by an exclamation mark. This is the first thing to learn about Greek moods, the distinction between wish and will.

We must confess to some surprise that the disciples, Matthew 12:1, are still finding "ears of wheat" to eat in the "cornfields," on the Sabbath day. In American English, there was not a cornfield in Palestine in Jesus' day, or for centuries after. Of course corn means wheat in Britain, but for the American reader, its use in this passage reduces the whole story to confusion. And this inexcusably means that the translator has the British Bible reader and him alone in mind, which I for one very much regret. In Matt. 23:23 we should read "mint, dill and cummin" as the great Oxford lexicon of 1940 faithfully informed us all, in its first part to appear 1925.

Mark 1:1, is better understood as the title of the book, not as part of the first sentence. We must regret that Mr. Phillips has included the appendixes of Mark, a sin I have myself been guilty of, before

I saw how false and fatal they are. Trying to make God show off and save you when you voluntarily expose yourself to snake-bite, is a contradiction of the lesson of the second temptation, and certainly no message from Jesus. This foolish and wicked conclusion has taken the lives of pious, ignorant people, not ten miles from where I live. It is high time we got it off the pages of our Bibles, all of them. The blood of these poor deluded people is on somebody's head. We must at long last take steps to protect them.

We are all seeking nowadays to get these Greek forms of Jewish names, e.g., Zacharias, into their Jewish forms, Zechariah, and the like, Luke ch. 1. To translate *doulos* servant in John 14:15 in view of the modern reluctance to be considered anybody's slave, even God's, loses sight of the clear fact that a person's servants can perfectly well be his friends, in fact they may well be the best friends he has. A capitalist of my acquaintance once told me that he had three people in his domestic employ whose aggregate terms of service with him came to more than a hundred years! Were they not his friends? Why, they were the best friends he had. We must get back to the Greek in this passage and call a slave a slave, much as we dislike it.

Few modern translators will concern themselves seriously with the obscure expressions, "in a tongue," "with a tongue," "with tongues" in I Corinthians. While it has been pretty well settled that these have reference to the ecstatic speech into which some people fall under great religious excitement, few translators have ventured to adopt such renderings. Moffatt introduced quotation marks, and Phillips follows his example. I must say that I see no objection to a frank rendering, "ecstatic speaking." The alternatives simply leave the whole passage, of several chapters, completely in the dark.

We regret also that the thoroughly general, not local, bearing of Ephesians is lost sight of, with the return to the phrase "at Ephesus" in the first verse. The three oldest manuscripts, we now know, have no place-name at this point, in the first hand, and taken with the wholly general — not local — character of the letter, lead us to important conclusions as to the origin and purpose of the letter, which was without doubt the introduction to the first collection of Paul's letters.

Scholars are still groping for some pious act of Abel's, to match those related of all the other heroes of faith in Hebrews 11, and find it not; — only because they fail to recognize "speaks" in 11:4 as a historical present, equivalent to spoke, and clearly referring to the crying of Abel's blood to God for vengeance, Gen. 4:10.

"Hark! Your brother's blood is crying to me from the ground."

Of course there are bound to be differences between translators, but some of these are so important and so relatively certain that I feel Mr. Phillips

might well find room for them, without in the least sacrificing the informal vigor which is the genius of his version. — *Edgar J. Goodspeed, Los Angeles, California.*

Inherit the Promise: Six Keys to New Testament Thought. By PIERSON PARKER. Greenwich, Connecticut: The Seabury Press, 1957. x + 243 pages. \$4.25.

The author of this book clearly states the concept of biblical theology upon which his work is based as he asks: "What did these writers see?" and "How can we, with the least possible distortion, translate New Testament ideas into the language and thought-forms of today?" (pp. 25f.) His answers to these questions display a wide grasp of historical, linguistic and philosophical studies which are apparent to those familiar with the field of study. But he carefully and successfully avoids any pedantic display. The book is written in clear and simple style, and terms are carefully defined. For example, Chapter Seven, "Some Long Words and Their Meanings," defines and evaluates the terms and objectives of prophecy and apocalyptic (pp. 71ff.).

The book begins with a question with which all books of biblical theology must begin or whose answer must be assumed, "Is the Bible True?" To answer this question the author deals honestly and fairly with a series of problems concerning the reliability of the biblical witness. Evaluating and rejecting seven answers of the past and present he comes to the suggestion that the best guide to understanding the Bible is to "find the central key to Jesus' ministry, and concentrate on that" (p. 20). The remainder of the book is an attempt to find the significance of Jesus' ministry through the study of six keys: "The Idea of the Covenant," "The New Age," "The Law," "Truth by Contraries," "Physical and Spiritual," and "The Man." Each of these sections is developed according to a clear outline which does much to assist the reader in following the development of the thought. The reader is included by the use of a conversational style which presents questions that would be valuable as starting points for discussions in study groups.

Tracing biblical history through the concept of the Covenant, the author repeatedly refuses to digress on peripheral points which occupy so much space in some studies. He does not evade the central issues as he traces the concept of Covenant through its two correlative ideas, *the community* and *group responsibility* (pp. 31ff.) Through a series of historical events the people of the Old Covenant learned something of the significance of their call as they realized "that holiness and righteousness are the same thing" (p. 36), became aware of the power and uniqueness of God, and learned what suffering can mean. The authors of the New Testament assumed and built upon the Covenant idea as they had received it in the light of their experience of Jesus. To prevent the pos-

IS CHRISTIANITY REASONABLE?

Jesus said, "Search the scriptures for in them ye think ye have eternal life and they are they which testify of me."

Read what was revealed to one of the world's greatest scientists as he searched the Scriptures.

Send no money, pay no money for these amazing 500 page books, free to Bible students, teachers and ministers. After inspection send handling costs of 25c per book or a gift contribution to The Swedenborg Foundation, a non-profit organization that publishes and distributes the writings of Emanuel Swedenborg.

THE SWEDENBORG FOUNDATION
51 E. 42nd Street, Dept. RE
New York 17, N. Y.

Check books desired:

By Swedenborg

Heavenly Arcana
Heaven and Its Wonders and Hell
Divine Providence
Divine Love and Wisdom
The Four Doctrines

By Helen Keller

My Religion

Name

Address

THE DOUGLASS SUNDAY SCHOOL LESSONS 1959

by Earl L. Douglass

Gives **YOU** more to help
you **GIVE MORE**

- ★ Evangelical in Doctrine
- ★ Scripture lessons printed in full (KJV)
- ★ Fully developed explanations
- ★ Valuable audio-visual aids
- ★ Helpful list for outside reading
- ★ Clear arrangement and printing

THE DOUGLASS SUNDAY SCHOOL LESSONS 1959 is the RIGHT Sunday School Text — vigorous in language — its roots deep in those values basic to sound Christian doctrine.

**THE ANSWER TO
STIMULATING, COMPLETE
SUNDAY SCHOOL CLASSES**

\$2.95

The Macmillan Company
60 FIFTH AVENUE, NEW YORK 11, N. Y.

sibility of being charged with "evolutionism" the author clarifies his position by saying: "God is unchangeable. He does not alter His way of working with mankind. If His chosen people fail, then by His very nature and method He must place His Covenant with a new people. Eight centuries before Paul, the prophet Amos had warned that that might happen" (p. 49).

The brief analysis of the problem of the chronology of the Last Supper is good. (pp. 63ff.) Most of us would agree with Professor Parker that "even if it was not [a Passover meal], however, the impending festival was in everyone's mind" (p. 65). It is in the Passover and the New Passover that the promise is made and is transferred to the New Covenant community.

The second key concerns the future and this discussion of eschatology is exceptionally stimulating. In its summary, the significance for the contemporary world is presented: "Not the date of the End but the *truth* of it is what counts: *God is really Sovereign*. What would it do to the man of today if he really believed that?" (p. 93). "Therefore apocalyptic religion, in its essential teaching, must be true. It is, once more, not the whole truth but a part of it. For our day it is a desperately needed part. More than most of his ancestors, the twentieth century man needs to learn again that God is omnipotent; that man's striving has meaning; that, in the end, nothing but goodness will succeed" (pp. 94f.).

The other sections of the book are dealt with in an equally balanced and stimulating manner. The book is a valuable addition to our growing collection of studies of the religious significance of the Bible. It can serve as a resource book or a text for study groups of advanced high school, college and adult age groups. The advanced scholar will also find this book a valuable summary of a scholarly study of the subjects covered and a model of careful structure and lucid, accurate writing. It is customary for a reviewer to list errors at this point. I have none to enter. There are, of course, areas of difference of interpretation or opinion but these only add to the interest and value of the book. We are thankful for an index often lacking in modern books. — James L. Jones, Associate Professor Biblical Language and Literature, The Divinity School, Philadelphia.



The American Parish and the Roman Liturgy. By H. A. REINHOLD. New York: Macmillan, 1958. Pages xii + 148. \$3.50.

The present collection of provocative essays by one of American's recognized leaders in the liturgical movement presents neither an extensive nor an exhaustive nor even a carefully unified study of the liturgy; for such was not the author's intent. It does, on the other hand, offer some valuable insights into the liturgical life of the Church, with special reference to current problems in this country.

It is natural to begin a study of the liturgy with the Eucharist, "the center of all sacramental life," the re-presentation par excellence of the mystery of salvation. In his opening chapter Reinhold limits himself to fundamental ideas about the qualities of liturgical prayer, exemplified in the Eucharist especially, as contrasted with those of personal prayer. Personal piety is "full of analysis, conscious effort, methodical acts." The liturgy, on the contrary, is basically "unreflected;" for here we find no self-consciousness, no self-analysis; we find only "healthy, child-like trust and unquestioned faith." Again, personal piety tends to be over-emotional, unrestrained; liturgical piety knows only "sobriety," "quiet majesty," "modesty."

The author's development of these traits that make Rome's liturgy so beautiful will be a revelation to many. There is danger, however, that the casual reader may see in his *contrast* of the two forms of piety some sort of real and even irreconcilable *opposition*, an opposition which, in point of fact, does not exist.

With these thoughts as introduction, Reinhold takes up some of the obstacles to a full liturgical life in the American city parish. The basic obstacle lies, of course, in the large numbers that make up our parishes and in the consequent pressures on priests to adopt something of a "super-market" attitude toward the dispensation of the sacraments, a "medicine-man" attitude in the performance of the sacred rites, especially of the Mass. The problem is a real one and has no magic solution. On the other hand, ways and means of handling the problem should — indeed will — suggest themselves to the pastor who is not too concerned with the next building program to give some thought to them. First in order of importance is the task of educating the laity to a basic appreciation of the nature of sacramental life, an appreciation which, for the most part, they do not have, impressive statistics notwithstanding. This education will embrace the concepts, among others, of incorporation into the Body of Christ by Baptism, of grace, of symbol, of corporate worship and its necessary external, visible manifestations. But knowledge must lead to action; and action in this context implies *intelligent, active* participation in the Church's liturgy. If worship is, first of all, to be active, there must be communication between priest and people; there must be external manifestations of the vital role that the people exercise in this essentially corporate action. Excellent means for accomplishing this are already at hand in such forms as the dialog (with or without singing) and the so-called *Missa cantata*.

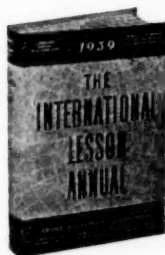
If worship is, secondly, to be intelligent, it must be in a language understood by the people. Hence, liturgists ask that at least the audible parts of the Mass be in the vernacular. We heartily subscribe to his conclusions on this point. However, he may lose more advocates for the vernacular than he wins by the polemic tone of his presentation and by at

THE INTERNATIONAL LESSON ANNUAL

1959

edited by
Charles M.
Laymon

lesson analysis by
Roy L. Smith



The fourth comprehensive commentary on the International Sunday School Lessons, this outstanding teaching aid offers these and other helps for every Sunday in 1959: texts in both King James and Revised Standard Versions; explanations of the Bible passages not readily gained from the text alone; application of the text to life today; several new maps; and a scripture index.

The Contributors

- Charles M. Laymon ● Elmer A. Leslie
- Roy L. Smith ● Carlyle Marney
- Joy Bayless ● Harold C. Phillips
- Daisy L. Dozier ● Walter P. Reuther
- Rhoda C. Edmeston ● Martin Rist
- Floyd V. Filson ● W. E. Sangster
- T. A. Kantonen ● Howard E. Tower
- Francis E. Kearns ● Edward N. West

Practical in both value and cost, this is an important book that ministers should recommend to all their teachers. And it will be an excellent Christmas gift for the church library.

\$2.95

Order from your bookstore

ABINGDON PRESS

Publishers of THE INTERPRETER'S BIBLE

least one of the arguments he puts forth in its favor. "Latin then [in the early centuries of the Church]," he claims, "was not only the vernacular of Rome, but also the language of commerce, law, literature, the army, and the administration of western Europe" (p. 35). It is difficult to see the force of this argument if it is true, as Christine Mohrmann points out (*Liturgical Latin: Its Origins and Character*. Washington: Catholic Univ. of America Press, 1957), that "the earliest liturgical Latin is a strongly stylized, more or less artificial language, of which many elements — for instance the Orations — were not easily understood even by the average Christian of the fifth century or later. This language was far removed from that of everyday life, a fact which was certainly appreciated, since at that time, people still retained the *sens du sacré*" (p. 61). This in all fairness to the anti-vernacularists.

In the chapter entitled "Forgotten Aspects of Sacraments and Sacramentals" we find some penetrating reflections that could well serve as introduction to the above-mentioned task of education. He takes up in turn the Eucharist, Confirmation, and Extreme Unction. The first is "forgotten" only in the sense that, in our explanations of the Mass, we have often gotten away from its essentially simple character as sacrament and worship, sacrifice and banquet. Confirmation, on the other hand, is the "forgotten sacrament" in a much more significant sense, the reason perhaps being (and this he does not mention) that in the early Church the sacraments of Baptism and Confirmation seem not to have been carefully differentiated. Be that as it may, he points up some of the implications that this "sacrament of maturity" can have for the true and full Christian life. Finally we see Extreme Unction, the Christian's "anointing for glory," as the preparation for the complete, definitive possession of that of which the other sacraments are but a shadow. The chapter concludes with a glimpse into the world of sacramentals, a world which takes its existence and meaning from the divinization of material creation by the Son of God himself become flesh.

In a concluding chapter a plea is made for the restoration of Sunday to its true stature as a re-living in mystery of the great Pasch of the Lord — Crucifixion, Resurrection, Ascension, and Sending of the Spirit. This is followed by an excursus on the meaning of the liturgical year. The reader must bring to both of these discussions a certain sense or feeling for the eschatological dimension of the liturgy, a sense which the early Christians most surely possessed and which we just as surely do not possess. We might add, by way of conclusion, that this re-emphasis in our religious teaching upon the profound significance of the Lord's Second Coming may well be the key to many of the riches of the Roman Liturgy that have become closed to us. — *Joseph G. Murray*, Woodstock College, Woodstock, Md.

They Gathered at the River. By BERNARD A. WEISBERGER. Boston: Little Brown and Company, 1958. 344 + xii pages. \$5.00.

This is a fascinating book! The reviewer found himself reading it as rapidly as possible, anxious to see what came next in the story of revivals and revivalists that is spread out here. The record of "traveling preachers who made a speciality, and finally a profession, out of the management of a particular institution — the revival" is a part of the history of the Church in America which seems to be little stressed in most writings. Sidelights of disagreements and schisms are presented which are valuable to anyone interested in church history. But, with all the virtue, one cannot but wish that the writer had been more of a theologian; his analysis would have been improved thereby.

The writer begins his story with the situation after the Revolution when it appeared that religion in America had fallen to a very low estate. He sees "the revival" as being, "from the start, no passively received blessing. It was a weapon aimed at sin." The clerical leaders of the day had three indictments to bring against America: "Rational religion was marked as one of the first targets of revival effort;" "A revival of religion would have to restore, —, the public dignity of those whose calling was to serve God;" "— the West would have to be saved for God." These became, in greater or lesser degree, motivations for the revival movement.

The history as presented begins with the Great Revival and the camp meetings in Kentucky and then takes a look at Edwards and the "Great Awakening" of the Middle Colonies, which was really the earliest revival movement. From here he moves on through Beecher and Finney to the time of Moody and Sunday. The current group, centering around Graham, are not discussed. Throughout this history there is an emphasis upon the change which took place in revivals and revival messages and aims. From being, as Edwards felt, "a surprising work of God" the revival became something which was largely a work of man; from a belief that those converted were known only to God, it became a matter of recording the consent of persons to whatever challenge the revivalist issued.

Along with all this went a change in theology, at least in certain groups. The ability of man to decide rather than the work and power of God becomes the supreme matter. This showed itself also in the gradual movement whereby "technique" became far more important than the Spirit of God; the use of the right technique was a guarantee of "success." It is a pitiful picture of the degeneration of theological thinking; man and his decisions become supreme; God and his justice and power become swallowed up in a saccharine notion of his love.

This reviewer finds some things to question. The author seems to indicate that Congregational

OXFORD BOOKS OF LASTING VALUE

Steps to Christian Understanding

Edited by R. J. W. BEVAN. For counselors of the young, conference leaders, teachers — this book provides a long-needed explanation of the Christian faith written especially for the layman. Clearly and simply the editor and twelve outstanding scholars discuss the Christian position. An invaluable volume which will help spread clearer information about the issues of Christianity. \$3.50

Emotional Problems of Adolescents

By J. ROSWELL GALLAGHER, M.D. and HERBERT I. HARRIS, M.D.
"There is more wisdom, insight and common sense about adolescents in this book than I have encountered in any other volume. If I were a parent, I would order it immediately. If I were a professional worker with youth, it would take an honored place in my professional library. It is a fine combination of competence and clarity." — BISHOP GERALD KENNEDY. \$3.50

Christian Affirmations in a Secular Age

By GIOVANNI MIEGGE. What is the future of Christianity? What should modern Christians think of the decline of Christian faith as a force in society? To answer these questions, a distinguished Italian author and Protestant theologian, whose influence is being felt increasingly in this country, has written a beautiful and inspiring book — a brilliant reaffirmation of the Christian message. \$3.75

At all bookstores

OXFORD UNIVERSITY PRESS, Inc.

and Presbyterian churches were equally at home in New England in colonial times; there seems to be no record of this unless he means that some of the churches may have had Presbyterian leanings polity-wise. They all accepted the Westminster Confession. Again, a fairer reading of the history of the rise of the Cumberland Presbyterian Church would indicate a doubt as to the importance of the theological problem and would make more important problems of polity and of requirements for ordination.

Calvinism becomes here, as in so many places, a sort of "whipping boy." But, the author is correct when he says "I have had to treat theological doctrines very briefly, and inevitably have done them some violence in the process." The violence, one cannot but help believe, lies in a bias of the author and a trust on secondary sources. Has he ever read the Westminster Confession?

But these are minor difficulties in what is a most helpful book. — J. S. Armentrout, Maryville, Tennessee.

✱ ✱ ✱
God in the Garden. By CURTIS MITCHELL. New York: Doubleday, 1957, 195 pp. \$2.50.

There is difficulty in reviewing anything by or about Billy Graham because he is much like a Rorschach ink blot test, especially to a professional religionist like myself. There is something about Billy Graham did, so I find this book to be a most you see something which may not be there. As an Episcopalian, it is to be assumed that I would take a dim view of this type of Evangelism but, as a matter of fact, I am very much interested in what Billy Graham did so I find this book to be a most delightfully written documented account of his Madison Square Garden Campaign.

I happen to be one of those who believes that Christianity has something to say for all of man, including his emotions, and doubtless, emotions were stirred at Madison Square Garden at the instance of Billy Graham's preaching and of the team and the music which surrounded him. The fact is, and this is amply shown in this book, that this was not a cheap performance trading on people's emotions. It was a rather well balanced attempt to make way for the Holy Spirit, using some of the best promotional and artistic techniques available. However, those who want to find fault can find plenty of it. I would strongly recommend that anyone who is at all interested in the process of giving people a proper and ample opportunity to make decisive choices as to the ideals by which they wish to live should read a very good book about Billy Graham and I strongly recommend this one.

It is not the easiest thing in the world for those whose lives are spent, like mine, under theological discipline to get this whole Madison Square Garden Crusade in focus. The fact is that here is a real manifestation of the Gospel under the leadership of a country boy from the Deep South who gives to Cosmopolitan New York a spiritual jolt they won't soon forget because this Crusade is going to be around for a long time and I'm grateful that it is. I have one further interest in the Crusade in this book. I am inter-

ested in knowing how the spiritual momentum which began with this Crusade in a certain particular fashion can be kept going for the good of this great city and the churches in it. — G. Paul Musselman, Division of Urban-Industrial Church Work, Protestant Episcopal Church.

✱ ✱ ✱
Communism and Christianity. By MARTIN C. D'ARCY. New York: Devin-Adair, 1957. Pp. xii + 242. \$4.00.

We live in a world that has the jitters. Over us hangs something infinitely more dreadful than the classic sword of Damocles. Suspended above us is an image of total destruction, and the image is terrible because the ingredients are concrete and are visually real at least in part to all persons who read newspapers or see newsreels in the movies.

But this picture, which is everyman's picture today so far as he is awake and informed, has a background. It is shadowy and far from distinct; but if we peer intently we descry at the very back two images, with light rays moving out from each. One is a hammer inside a sickle; the other is a Cross.

This book, written by an eminent Jesuit who has one of the best minds in the international Roman Catholic Church, is a background work. It is concerned with ideas and "conflicting faiths" — with what Communism is and what Christianity is.

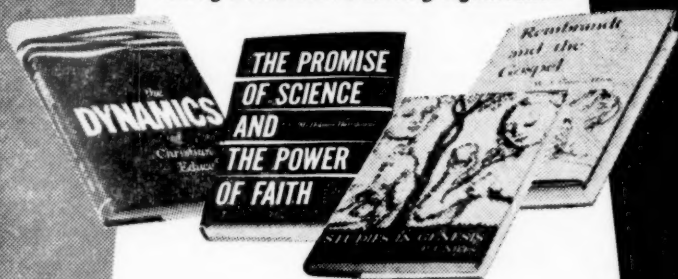
Communism and Christianity is a thorough, systematic treatise which has as its continuous thread and theme a comparison of Communist and Christian reality. It will take rank, one may safely say, with the best work in a far from cluttered field — with Sheed's *Communism and Man*, Roger's *A Christian Commentary on Communism*, Sheen's *Communism and the Conscience of the West*, and — the reviewer may properly hope — Lowry's *Communism and Christ*, which Father D'Arcy refers to several times and seems to have found especially stimulating.

The plan of *Communism and Christianity* is straightforward, but by no means uncomplicated. The first four chapters are on Communism, with due attention to Lenin and Stalin as well as Marx. This bloc in the book assuredly represents one of the clearest and most adequate expositions of Communism to be found in modern literature.

The author then provides a transition chapter on "Christianity," considered as a "philosophy of life." After this he gathers up his energies for an intensive comparison of "Christianity and Communism" (in view of man) and of "Communist and Christian Society." Inasmuch as some comparison is woven into the opening sections, it is evident that the pattern laid out by Father D'Arcy is an intricate one and that the texture of his argument is rich and full.

Indeed, the most serious criticism to be made of the work is that in the comparative sections the organization of the material is none too clear, and the reader tends to bog down and even to lose interest at times under the impression of repetition and a kind of beautiful monotony.

WESTMINSTER PRESS
Living Literature of Lasting Significance



STUDIES IN GENESIS

By D. T. NILES. With eloquent wisdom, Dr. Niles explores more than twenty great texts and significant themes in Genesis, revealing the triumphant mood of faith. \$2.50

THE DYNAMICS OF CHRISTIAN EDUCATION

By IRIS V. CULLY. An authority on church school curricula clarifies an understanding of the Christian faith which can be relevant to growing children within the church and develops methods by which this faith can be communicated. \$3.75

**THE PROMISE OF SCIENCE
AND THE POWER OF FAITH**

By M. HOLMES HARTSHORNE. The thesis of this important book is that the alleged conflict between science and religion is a distorted reflection of the deeper conflict between the humanistic faith that modern science has served, and the Christian faith. Publication date: Nov. 3. \$3.00

REMBRANDT AND THE GOSPEL

By WILLEM A. VISSER 'T HOOFT. A compelling, informative study of the great Dutch artist, and why the author considers him the only truly biblical painter in the entire world. Illustrated, including a double-page spread of the famous Hundred Guilder Print. Publication date: Nov. 3. \$4.50

THE WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7, Pa.



To be published in January

A HISTORY OF THE CHRISTIAN CHURCH

Revised Edition, 1959

by Williston Walker

This scholarly work, which for many years has enjoyed outstanding success and recognition has, in its Revised Edition, taken advantage of recent historical facts and new interpretations in the light of modern scholarship.

608 pages \$5.50



Now available in paper-covered
student's editions

\$1.50 each

JESUS AND THE WORD

by Rudolf Bultmann

PROTESTANT CHRISTIANITY

by John Dillenberger and
Claude Welch

GUIDE TO THE CHRISTIAN FAITH

by William A. Spurrier

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM

by Max Weber

THE MASTER: A LIFE OF JESUS CHRIST

by Walter Russell Bowie

Charles Scribner's Sons



College Department



A final chapter "Conclusion" points up some of the principal parallels and contrasts which the author has developed. The argument comes to rest in a notable and proper emphasis on the God-man as "Agapé itself" and on the corollary of the worth and supernatural vocation of the individual.

Throughout the book Father D'Arcy puts weight on the fact that Communism is both a philosophy and a faith, and that the real struggle of our time is ideological, spiritual, and — one might say — existential. In this connection, while hesitant about calling Communism a religion, he sees it as a "rival faith" over against Christianity and says that "Marx meant his view to be the complete answer to life and its problems, to be a philosophy which was complete in its truth and fulcrum to change the world." (p. 28).

The peculiar strength of Communism is its vision and gospel of the future, conjoined to directness and even brutality in going to work for this goal. The weakness of Communism is its radical secularism and its metaphysical poverty. Contrariwise, it is just here that Christianity has incomparable assets. Let Father D'Arcy have the last word in stating with winsome lucidity this comparison and contrast.

"Christianity has been compared to an army on the march, but the image is more suited to communism. The former seeks allies, the latter is efficiently equipped to destroy the society through which it moves in order that it may rebuild a new one . . . Here is the irony of slaves building without reward the sepulchres of kings. The Christian assigns an imperishable reward to each single individual and generation. History is not so much a succession as a series of ultimate moments." (pp. 147, 154). — *Charles Wesley Lowry*, Chairman, Foundation for Religious Action in the Social and Civil Order.



Segregation and the Bible. By EVERETT TILSON.
Nashville: Abingdon Press, 1958, 161 pages.
\$2.50 (paper, \$1.50).

The Bible does not demand segregation nor does it provide any clearcut precedents for it. To the contrary, the Bible presents a view of man and of the character and purpose of God, which makes segregation incompatible with Christian faith and life. These are the principal conclusions to which Dr. Tilson arrives, after a careful examination of the arguments and biblical texts which defenders of racial segregation have used in opposition to rulings of the Supreme Court requiring desegregation of schools and other types of tax-supported public facilities and services.

Among the principal arguments for racial segregation, for which biblical authority is cited, are the origin of racial boundaries after the flood, curse of Ham, the confusion that followed the fall of the Tower of Babel, the ban on mixing the Israelites with other people, and the insistence in early bibli-

cal writings on purity of the Hebrew People. Dr. Tilson not only rejects the validity of these arguments, but argues himself that the scope of Christian love in the New Testament provides no basis for "criticism of the Supreme Court for its anti-segregation decision" nor for "defiance of the State in its efforts to implement this decision" nor "for the denial for Christian love . . . to certain fellow citizens." (pg. 50)

While the Bible does not treat specifically with race either in support of or in opposition to racial segregation, the Christian teaching of universal brotherhood, as opposed to "limited brotherhood," the Christian's missionary responsibilities to all people, and the love of God for all mankind, has wrought a revolution in human history which required the end of segregation.

Dr. Tilson's discussion fills a long standing need in the great public debate about segregation and desegregation which is a principal national issue in this country and the world. In dealing with pro-segregation arguments and biblical interpretation in a responsible and objective manner, Dr. Tilson has not evaded his opportunity or responsibility as a writer to take a position. Every person engaged in public debate about this issue should be familiar with this brief volume. — M. Moran Weston, Rector, St. Philip's Church, New York City.



Barriers: Patterns of Discrimination Against Jews.
Edited by N. C. BELTH, in association with
HAROLD BRAVERMAN and MORTON PUNER.
New York: Friendly House Publishers, 1958.
121 pages. \$2.95.

Prepared by the Anti-Defamation League of the B'nai Brith, *Barriers* seeks to analyze a disease of our American society, prejudice. In this study focus is placed on prejudice as it manifests itself in acts of discrimination toward Jews, anti-Semitism.

In the initial chapter Gordon W. Allport, professor of psychology at Harvard University enlightens the reader on the nature of prejudice and the motivations behind discrimination and scapegoating.

Then, for approximately 100 pages, the book gives a broad, comprehensive picture of "prejudice in action" against American Jews. The editors concern themselves with specific situations in five facets of our society where discrimination is evident: social discrimination, resort discrimination, discrimination in education, housing, and employment.

The reader, whether he be Jew or non-Jew, will legitimately feel distress as he learns of the overt discrimination on the American scene. A loyal citizen recognizes that it is a "social illness" that contributes negatively and destructively to the continued strengthening and progress of our country.

On a long range basis, however, the changing patterns of our society indicate that progress has been made. The final chapter, written by Benjamin Epstein, national director of the Anti-Defa-



Public Schools and Moral Education

Neil Gerard McCluskey, S.J.

Religious pluralism in America has complicated the efforts of public schools to inculcate a philosophy of values. Father McCluskey examines the effect of the ideas of Horace Mann, William Torrey Harris, and John Dewey on this question and urges that ethical values become a greater concern of the schools. \$6.00

The Comparative Study of Religions

Joachim Wach

Edited with an Introduction by Joseph M. Kitagawa. Dr. Wach describes the development of and methods used in the comparative study of religions. From this precise foundation, he then analyzes the nature of religious experience and the forms of expression of that experience. \$4.50

The Importance of Being Human

E. L. Mascall

Dr. Mascall, whose theological writings have found much favor in England, illuminates central aspects of the Christian doctrine of man. In six thought-provoking chapters, he considers man in relation to himself, to his society, and to God. \$3.00

COLUMBIA UNIVERSITY PRESS

2960 Broadway

New York 27, N. Y.

mation League, recounts that in the middle and late 1930's — at the time of Hitler's strength — anti-Semitism was approaching a peak of intensity.

In the late 1940's a more positive picture developed considerably. "A renewed dedication to the principle of equality of all men" became apparent. In this period human relations councils and "unity" groups came upon the scene.

Presently in the 1950's there is less overt anti-Semitism on the American scene than in the 1930's. The problem today, however, is that anti-Semitism is more difficult to fight. Instead of being more obvious, it is "hidden, subtle and pervasive. . . it has gone underground." Mr. Epstein feels that American anti-Semitism will continue to decrease. He says, "You can tell it in the attitudes of our cultural, religious and political leaders. You can tell it in the great growth of community organization in the United States, the process of people banding together in behalf of many democratic causes. You can tell it in the development of modern education in the United States, which, with human relations education as its base, is capable of producing a generation of Americans emotionally rich and fulfilled, incapable of joining a hate movement or even tolerating one."

As man comes to understand social problems and needs, then, he can better deal with them constructively. *Barriers* makes a significant contribution toward this growing understanding. — Raymond Israel, Director of Education, Temple Emanu-El, Dallas, Texas.

RELIGION IN AMERICA

Essays from the Fund for the Republic Seminar on Religion in the Free Society

general editor, John Cogley

paper \$1.45

cloth \$3.75

Paul Tillich — Reinhold Niebuhr —
John Courtney Murray — Will Herberg — A. J. Heschel — Walter Ong —
Leo Pfeffer — Stringfellow Barr —
Gustave Weigel — Wilbur Katz —
James Hastings Nichols.

These eleven eminent thinkers consider Religious Pluralism and Civic Unity, Church and State, The School Question, and The Secular Challenge.

"Participants who had worried about discussions being 'too genteel' soon discovered that their fears were groundless."

Christianity and Crisis

"The word paper has a dull sound to it . . . these were not, they were magnificent."

Commonweal

MERIDIAN BOOKS

12 East 22 Street, N. Y. C. 10

BOOK NOTES

Tell Me About Christmas. By MARY ALICE JONES.

Chicago: Rand, McNally Company, 1958, 72 pages. \$2.50.

This is the sixth in the series of "Tell Me" books which deal with many aspects of the Christian faith. Dr. Jones has a real skill in communicating these basic ideas to children between the ages of six and eight years, although some parents have had good luck with these books with children both younger and older than this. This particular book is good at this season of the year because it actually helps the children to see the meaning of Christmas in every day life. Built around the familiar account in the Revised Standard Version it goes on to show what experiences children can have during the Christmas season and points to the churches' message throughout the world. It is highly recommended as a source book for all church school classes as well as for gifts to children of the proper age span. — R. C. M.



Faith and Ethics: the Theology of H. Richard Niebuhr. Edited by PAUL RAMSEY. New York, Harper, 1957. Pages xiv + 306. \$5.00.

For a generation, H. Richard Niebuhr has been teaching Christian Ethics at Yale Divinity School, and branching out from his major field into many related fields such as Systematic Theology and Historical Theology. His published works now add up to a very considerable system of Christian Thought, especially when interpreted by those who have listened to his unpublished lectures. This symposium by his colleagues and pupils aims to interpret his thought as a whole.

The book is difficult to read — especially the opening part on Niebuhr's background and theology by Hans Frei. Those who get bogged down in Part I will be well advised to read *The Meaning of Revelation or Christ and Culture*, in which the master speaks far more lucidly than his pupils. Yet those who think they have grasped his full thought with the aid of a few key concepts will do well to study the subtle and various nuances, as reflected in the minds of the nine collaborators, who cannot quite compass their subject when they have done their strenuous best. Not for straight reading, but for reference, this book is recommended to all admirers of the Niebuhr brothers. — Walter M. Horton, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Conscience on Campus. By WALDO BEACH. New York: Association Press, 1958. 124 pp. \$2.50.

This book is about as handy a summary of its subject (Christian ethics for college life) as one could ask for. In 110 small pages it deals with the theological ground for and basic proposition of Christian ethics, academic freedom, campus so-

Race Relations . . .

The Bridge Is Love

Jottings from a Traveller's Note Book
HANS A. DE BOER — Foreword by
Dr. Martin Niemoller

This challenging report of racial discrimination throughout the world reveals vividly and with rare Christian discernment and compassion the ferment beneath the surface of present events and the portent of the future. "This is no ordinary travelogue. De Boer has contrived to see what was not supposed to be seen. The best point of the book is that it contains a word of hope." — DR. ROLAND H. BANTON.

Illustrated, \$4.50



Education and Literature . . .

Testament of Vision

Reflections on Literature and Life, Education and Religion — **HENRY ZYLSTRA**



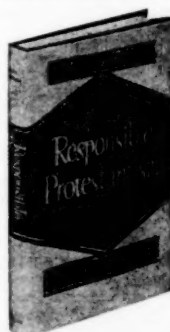
"Here are some two-hundred pages so incisive in their diagnosis, so penetrating in their constructive insight, and withal so genuinely Christian, that they will do more good than scores of conventional treatises of dogmatic theology. It is in a class by itself. The style is that of a classic. . . . Every line counts, every word." — EMILE CAILLIET, Prof. of Christian Philosophy, Princeton Theological Seminary. \$3.50

Christian Society . . .

Responsible Protestantism

Essays on the Christian's Role in a Secular Society — **CECIL DE BOER**

Twenty brilliant and impressively honest essays that bear with immediacy and directness upon current ethical and philosophical problems. "Literate, intelligent essays and editorials dealing with the implications of orthodox Protestant Christianity for social and political action. . . . Christian journalism at its best." — *Review of Metaphysics*. \$3.50



WM. B. EERDMANS PUBLISHING CO.
GRAND RAPIDS 3, MICHIGAN

cial life and the pressure to conform, drinking, sex, economic systems, race problems, and campus politics.

Dr. Beach notes the Greek and Hebrew-Christian sources of western culture. "The 'Greek' answer to the question, 'What is college?' is thus very simple: the cultivation of rational discrimination in values, and the development of a well rounded life." But the Christian ethic is superior to the Greek for the Christian view is not egocentric. The Christian approach approves the discriminating well-rounded life, but considers such a life too selfish unless it is given a center outside man, that is, God. Therefore, love for God becomes the real motivation of the Christian ethic, i.e., gratitude for what God has done for us. The best formulation of this response is the Great Commandment, "the universal love of all beings in Him."

The Christian student will use the love for God (through his own neighbor) as the basis for ana-

lysis of all his problems. Academic instruction, now scattered in unrelated bits and pieces, is integrated in the "faith that truths are made one in God." In campus social and political life, the Christian ethic demands "concern for persons as of ultimate worth because they are cherished in and for God . . ." Sex, in the Christian view, is good, a gift of God, and its use becomes unChristian when it violates the law of love, when the other person is not respected and loved, but exploited.

The book has the difficulty of all summary statements: it is confined almost wholly to the general, so that one is not given to see how the Christian ethic would work out in a specific knotty situation. Because it has to rely upon general unargued ethical and theological statements, it will not convince the unconvinced. Nor will the regular reader of student Christian movement material find anything new here.

However, its very compactness is also the book's strength. Dr. Beach has gathered up in small compass a clear, thoughtful, and wonderfully readable summary of the meaning of the Christian for nearly all that faces the American college student today. — *George H. Ball*, Dir. of Religious Activities, Hamline University.



Rabbi in America: The Story of Isaac M. Wise.
By ISRAEL KNOX. Boston: Little Brown & Company, 1957. 173 pages. \$3.50.

Rabbi in America is a recent addition to the series, "The Library of American Biography," edited by Oscar Handlin. It is the only book which, up this point, focuses on a leader in religion.

The author, Israel Knox, assumes a dual task. On the one hand he tells the story of a rare man, Isaac M. Wise, leader of Reform Judaism in America. At the same time he re-enacts the history of Reform Judaism in the United States.

The text flows smoothly as a dramatic novel. The reader lives with Rabbi Wise in his early years in Europe, then joins him as he adjusts happily and successfully to a new life in America. Isaac M. Wise's strategic role in laying the foundations for Liberalism Judaism and his leadership in establishing Reform Jewish organizations justifiably make him the father of American Reform.

Professor of Philosophy at New York University, the author continuously weaves theological and philosophical analyses as he shows Rabbi Wise striving on the one hand to unify all branches of Judaism in America, but ultimately recognizing the fuller potential of Judaism, if each segment contributed its own uniqueness.

As one reads this book, one almost senses the central personality, Rabbi Isaac M. Wise, living his life before your very eyes; Isaac M. Wise "touched greatness and kindled fire in the hearts and imaginations of many thousands and emerged as the founder and prophet of Reform in America because, like every prophet and leader of men, there was abundant fire in his heart and mind."

The reviewer recommends this book enthusiastically — biography of a great religious leader, history of a significant religious group on the American scene. — *Raymond Israel*, Director of Education, Temple Emanu-El, Dallas, Texas.



The Seabury Advent Book for 1958

I Remember Jesus

by *RANDOLPH CRUMP MILLER*,
Yale University Divinity School.

Readers of all ages will be captivated by this fresh, forthright story, told in eye-witness style, of Jesus' ministry. Seen through the eyes of a man who knew and followed Jesus as a boy—it is a tremendously alive, compelling picture, and one with an almost uncanny sense of reality. It is a book that leaves you awakened and aware of what personal commitment to Jesus really means.

\$2.25



at all bookstores
**GREENWICH,
CONNECTICUT**



RELIGIOUS EDUCATION

Index to Volume LIII—1958

January 1958 through December 1958

A

Abstracts of Doctoral Dissertations in Religious Education, 1956-1957	
assembled by HELEN F. SPAULDING	249
ALLPORT, GORDON W. — Normative Compatibility in the Light of Social Science	62
The Armed Forces — Seminar No. 4	162
As Administrator: Leonard A. Stidley	324
As A Man of Charity: Leonard A. Stidley	328
As An Ecumenical Mind and Friend: Leonard A. Stidley	327
As Dean and Colleague: Leonard A. Stidley	329
As Editor: Leonard A. Stidley	325
As Religious Educator: Leonard A. Stidley	326

B

BELIAJUS, V. F. — Folk Dance Toward Brotherhood	58
BENNETT, THOMAS R., II — Consultation: A Final Report	295
BERGEVIN, PAUL — Religious Education for Adults	461
BIXLER, JULIUS SEELYE — The Humanities and the Open Door to Faith	483
BLIZZARD, SAMUEL W. — The Protestant Parish Minister's Integrating Roles	374
BLOOMFIELD, MORTON W. — Religion and the Teaching of Literature	488
Book Notes	232, 399, 554
Book Reviews	73, 220, 314, 394, 474, 542
BOROWITZ, EUGENE B. — Theology and Jewish Education	418
BOULDING, KENNETH — Secular Images of Man in the Social Sciences	91
BROWN, ELIZABETH CRONE — Developing the Creative Power through Dance	56
Business and Industry: Management and Labor — Seminar No. 16	209
BUTTS, FREEMAN — What Image of Man Should Public Education Foster?	114

C

CARY-ELWES, COLUMBA — Notes on Teaching Theology to Adolescents	435
Christian as Humanist, The	GUSTAVE WEIGEL 103
Christian Education — A Process of Becoming	GORDON E. JACKSON 387
Christian Family as Mediator, The	BURT E. COODY 467
Church and Synagogue — Seminar No. 3	158
Church at Work in the Field of Labor Relations, The	CHARLES C. WEBBER 369
COLE, STEWART G. — Education Can Improve Race Relations	32
Consultation: A Final Report	THOMAS R. BENNETT, II 295
Contribution of Lewis J. Sherrill to Christian Education	ROY W. FAIRCHILD 403
COODY, BURT E. — The Christian Family as Mediator	467
COOK, CLAIR M. — The Work of Religion and Labor Liaison	364
Creative Dance as a Medium of Prayer	ROSE LISCHNER 52
Creative Rhythmic Movement as a Religious Education Art	MARGARET FISK TAYLOR 47
Current Labor Problems	GEORGE G. HIGGINS 356
Curriculum Materials for Sunday Schools in the Armed Forces	DAN JORGENSEN 529

D

Developing the Creative Power through Dance	ELIZABETH CRONE BROWN 56
DEWIRE, HARRY — Theology and Method	429
DININ, SAMUEL — Trends in Jewish Education — 1957	22
DONAHUE, CHARLES — Education and the Image of Man	121

E

Education and the Image of Man	CHARLES DONAHUE 121
Education Can Improve Race Relations	STEWART G. COLE 32
Evaluations of Chicago R.E.A. Convention	4

F

FAIRCHILD, ROY W. — The Contribution of Lewis J. Sherrill to Christian Education	403
FALLAW, WESNER — Trends in Protestant Christian Education	10
Field Work Experiences with Children and Youth in Seminary Training for the Ministry	DOROTHEA K. WOLCOTT 285
FITCH, ROBERT E. — Secular Images of Man in Contemporary Literature	83
Folk Dance toward Brotherhood	V. F. BELIAJUS 58
Forming Sacred Images of Man in Children and Youth — Seminar No. 12	197
FRIEDMAN, MAURICE S. — Chicago R.E.A. Convention	6

G

GAMORAN, EMANUEL — Chicago R.E.A. Convention	8
GAMORAN, EMANUEL — As an Ecumenical Mind and Friend	327

GOLDIN, JUDAH — Some Reflections on Religion and Learning	454
GOODLING, RICHARD A. — The Prediction of Field Work Ratings in A Theological School ..	534
H	
He Gave Himself Freely: Leonard A. Stidley	323
Healing Sciences and Counseling, The — Seminar No. 9	181
HEINECKEN, MARTIN J. — The Theological Content of Christian Education	412
HESCHEL, ABRAHAM JOSHUA — Sacred Images of Man	97
HIGGINS, GEORGE G. — Current Labor Problems	356
Higher Education — Seminar No. 6	167
Home, The — Seminar No. 1	151
HORTON, WALTER M. — He Gave Himself Freely	323
HOUSE, C. R. JR. — Religion in Current Magazines	16, 96, 248, 339, 520
How Shall We Achieve a Sacred Image of Man	JOSEPH H. LOOKSTEIN 134
Humanities and Religious Education, The: Symposium	483
Humanities and Open Door to Faith, The	JULIUS SEELYE BIXLER 483
Humanities, The — Seminar No. 7	173
HURLEY, FRANCIS T. — Some Trends in Catholic Education	17
I	
Images and Morals in the Mass Manipulation of Human Behavior	VANCE PACKARD 127
In Defense of Tennessee Williams	DAN B. ISAAC 452
Interreligious Relationships: Conflict, Competition, and Cooperation with Special Reference to Public Education	GEORGE HUNTSTON WILLIAMS 381
ISAAC, DAN B. — In Defense of Tennessee Williams	452
J	
JACKSON, GORDON E. — Christian Education — A Process of Becoming	387
JORGENSEN, DAN — Curriculum Materials for Sunday Schools in the Armed Forces	529
K	
KLING, FREDERICK R. — A Study of Testing as Related to the Ministry	243
KOPPE, WILLIAM A., and ERNEST M. LIGON — Significant Evidence	70, 217, 311, 472, 539
L	
Labor-Management Relations and Religious Education	VICTOR OBNENHAUS 340
LEFEVRE, PERRY — Religion and the Teaching of the Humanities	500
LEWIS, ABDON — Why the Humanities Are of Central Importance to Education and Religion ..	494
LIGON, ERNEST M., and WILLIAM A. KOPPE — Significant Evidence	70, 217, 311, 472, 539
LIPMAN, EUGENE J. — The Synagogue and Labor Relations	351
LIPPITT, GORDON L. — Trends in Group Dynamics and Their Implications for Religious Education	39
LISCHNER, ROSE — Creative Dance as a Medium of Prayer	52
LITTLE, LAWRENCE C. — As Religious Educator	326
LOOKSTEIN, JOSEPH H. — How Shall We Achieve a Sacred Image of Man	134
M	
Making of a Pluralistic Society, The — A Catholic View	JOHN COURTNEY MURRAY 521
Mass Media of Communication, The — Seminar No. 10	186
Meaning of the Eucharist, The	FRANK B. NORRIS 422
MILLER, RANDOLPH C. — The Chicago R.E.A. Convention	4
MILLER, RANDOLPH C. — As Editor	325
Morality and Administration in Labor-Management Relations	KERMIT EBY 346
MULLANEY, JAMES V. — Chicago R.E.A. Convention	5
MUNK, ARTHUR W. — A Synoptic Approach to Religious Education	304
MURRAY, JOHN COURTNEY — The Making of a Pluralistic Society — A Catholic View	521
N	
Normative Compatibility in the Light of Social Science	GORDON W. ALLPORT 62
NORRIS, FRANK B. — The Meaning of the Eucharist	422
Notes on Teaching Theology to Adolescents	COLUMBA CARY-ELWES 435
NUTTING, WILLIS D. — The Obstacle of the Curriculum	512
O	
OBNENHAUS, VICTOR — Labor-Management Relations and Religious Education	340
Obstacle of the Curriculum, The	WILLIS D. NUTTING 512
P	
PACKARD, VANCE — Images and Morals in the Mass Manipulation of Human Behavior	127
Practitioners of Religious Education — Seminar No. 13	201
Prediction of Field Work Ratings in a Theological School	SAM C. WEBB, RICHARD A. GOODLING, IRMA LEE SHEPHERD 534
Protestant Parish Minister's Integrating Role, The	SAMUEL W. BLIZZARD 374
R	
Religion and Higher Education	JOHN WESLEY ROBB 447
Religion and Its Role in the World of Business	JAMES C. WORTHY 331
Religion and the Teaching of the Humanities	PERRY LEFEVRE 500

Religion and the Teaching of Literature	MORTON W. BLOOMFIELD	488
Religion in Current Magazines	edited by C. R. HOUSE, JR.	16, 96, 248, 339, 520
Religious Education, A Factor in Mental Health	ROSE C. THOMAS	307
Religious Education Association Convention		4
Evaluations of		4-9
Resolution of		216
Seminars of		151-215
Religious Education for Adults	PAUL BERGEVIN	461
Research — Seminar No. 15		204
Resolution of Religious Education Association Convention		216
ROBB, JOHN WESLEY — Religion and Higher Education		447
Role of Philosophy in Religious Education	BALDUIN V. SCHWARZ	505

S

Sacred Images of Man	ABRAHAM JOSHUA HESCHEL	97
School, The — Seminar No. 2		155
SCHWARZ, BALDUIN V. — The Role of Philosophy in Religious Education		505
Secular Images of Man in Contemporary Literature	ROBERT E. FITCH	83
Secular Images of Man in the Social Sciences	KENNETH BOULDING	91
Seminars of the R.E.A. Convention		151-215
SHEPHERD, IRMA LEE — The Prediction of Field Work Ratings in a Theological School		534
Sherrill, Lewis Joseph		403
SHINN, ROGER L. — The Story of Man and the Image of Man		108
Significant Evidence	WILLIAM A. KOPPE and ERNEST M. LIGON	70, 217, 311, 472, 539
SITTLER, JOSEPH, JR. — Strategy of Religion for Nurturing Sacred Images of Man		138
SLOYAN, GERARD S. — The Chicago R.E.A. Convention		7
SLOYAN, GERARD S. — As A Man of Charity		328
SMITH, SEYMOUR A. — Religious Instruction in State Universities: A Report of Recent Trends		290
SMITH, J. WINFREE, JR. — The Teaching of Religion at St. John's College		515
Social Sciences, The — Seminar No. 8		178
Some Reflections on Religion and Learning	JUDAH GOLDIN	454
Some Trends in Catholic Education	FRANCIS T. HURLEY	17
SPAULDING, HELEN F. — Trends in Religious Education Statistics		29
SPAULDING, HELEN F. — Abstracts of Doctoral Dissertations in Religious Education, 1956-1957		249
Stidley, Leonard A.: In Memory		322-330
Story of Man and the Image of Man, The	ROGER L. SHINN	108
Strategy of Religion for Nurturing Sacred Images of Man	JOSEPH SITTLER, JR.	138
Study of Testing as Related to the Ministry, A	FREDERICK R. KLING	243
Synagogue and Labor Relations, The	EUGENE B. BOROWITZ	351
Synagogue, Church and — Seminar No. 3		158
Synoptic Approach to Religious Education, A	ARTHUR W. MUNK	304

T

TAYLOR, MARGARET FISK — Creative Rhythmic Movement as a Religious Education Art		47
Teaching of Religion at St. John's College, The	J. WINFREE SMITH, JR.	515
Tennessee Williams, In Defense of	DAN B. ISAAC	452
Theological Content of Christian Education, The	MARTIN J. HEINECKEN	412
Theology and Jewish Education	EUGENE B. BOROWITZ	418
Theology and Method	HARRY DEWIRE	429
Theology and Religious Education: A Symposium		412
Theology for Youth, A	ROSS SNYDER	439
Theories and Methods of Education and Religious Education — Seminar No. 11		191
To Be Treated Like A Man	LOUIS J. TWOMEY	143
Trends in Group Dynamics and Their Implication for Religious Education		
GORDON L. LIPPITT		39
Trends in Jewish Education — 1957	SAMUEL DININ	22
Trends in Protestant Christian Education	WESNER FALLAW	10
Trends in Religious Education: A Symposium		10
Trends in Religious Education Statistics	HELEN F. SPAULDING	29
TWOMEY, LOUIS J. — To Be Treated Like a Man		143

W

WEBB, SAM C. — The Prediction of Field Work Ratings in a Theological School		534
WEBBER, CHARLES C. — The Church at Work in the Field of Labor Relations		369
WEIGEL, GUSTAVE — The Christian as Humanist		103
What Image of Man Should Public Education Foster?	FREEMAN BUTTS	114
Why the Humanities Are of Central Importance to Education and Religion	ABDON LEWIS	494
WILLIAMS, GEORGE HUNTSTON — Interreligious Relationships: Conflict Competition, and Cooperation with Special Reference to Public Education		381
WOLCOTT, DOROTHEA K. — Field Work Experiences with Children and Youth in Seminary Training for the Ministry		285
Work of Religion and Labor Liaison, The	CLAIR M. COOK	364
WORNOM, HERMAN E. — In Memory, Appreciation and Gratitude		322
WORTHY, JAMES C. — Religion and Its Role in the World of Business		331

The position of religion in the American university is one of tacit compromise

The state cannot champion religion. The university cannot ignore it. But state universities — government-created and tax supported — are responsible for more than half of the nation's higher education. What should they do, what can they do, in fact what do they do to live with this dilemma?

RELIGION and the STATE UNIVERSITY

edited by Erich A. Walter

Outstanding school administrators, church leaders, student directors, and theologians tackle the question in lively, trenchant, and often controversial chapters.

The contributors:

Roland H. Bainton
Walton E. Bean
Kenneth E. Boulding
William K. Frankena
Theodore M. Greene
Will Herberg
Seward Hiltner
G. E. Hutchinson
Mark H. Ingraham
Paul G. Kauper

Arthur J. Lelyveld
John Courtney Murray, S.J.
F. S. C. Northrop
Glenn A. Olds
George H. Shuster
Robert M. Strozier
Chad Walsh
Erich A. Walter
Helen C. White

330 pages \$6.50

The University of Michigan Press — Ann Arbor

RELIGIOUS EDUCATION ASSOCIATION

EXECUTIVE COMMITTEE

JUDAH PILCH, Chairman, Executive Director, American Association of Jewish Education, New York City.

DAVID BARRY, New York City Mission Society, New York City.

GLENN GARBUTT, Management Consultant, New York City.

DAVID R. HUNTER, Director, Department of Education, National Council of Protestant Episcopal Church, Greenwich, Conn.

F. ERNEST JOHNSON, National Council of Churches, New York City.

THOMAS J. QUIGLEY, Pastor, St. Canice Catholic Church, Pittsburgh, Pa.

COMMITTEE ON HIGHER EDUCATION

JOHN M. KRUMM, Chairman, Chaplain, Columbia University, New York City.

JERALD C. BRAUER, Dean, The Federated Theological Faculty, University of Chicago, Chicago, Ill.

WALTER HOUSTON CLARK, Dean, School Religious Education, Hartford, Connecticut.

CHARLES DONAHUE, Associate Professor of English, Fordham University, New York City.

MAURICE FRIEDMAN, Professor of Philosophy, Sarah Lawrence College, Bronxville, N. Y.

JEROME G. KERWIN, Chairman, Chicago Institute of Social and Religious Studies and Professor of Political Science, University of Chicago, Chicago, Ill.

ROLAND G. SIMONITSCH, Professor of Religion, University of Notre Dame, South Bend, Indiana.

WALTER WAGONER, Exec. Secretary, Rockefeller Brothers Fund for Theological Fellowships, Princeton, N. J.

COMMITTEE ON RESEARCH

WALTER HOUSTON CLARK, Chairman, Dean, School Religious Education, Hartford, Connecticut.

MAGDA ARNOLD, Professor of Psychology, Loyola University, Chicago, Illinois.

DENTON R. COKER, Professor of Christian Education, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

J. FRANKLIN EWING, S.J., Professor of Anthropology and Coordinator of Research, Fordham University, New York, N. Y.

GORDON E. JACKSON, Professor of Philosophy and Religious Education, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Penn.

ERNEST M. LIGON, Director, Character Research Project, Union College, Schenectady, N. Y.

RICHARD V. MCCANN, Professor of Christian Sociology, Andover-Newton Theological School, Newton Centre, Mass.

SISTER MARY JANET MILLER, S.C., Principal, St. Mary's Cathedral High School, Lansing, Michigan.

G. PAUL MUSSELMAN, Executive Secretary, Division of Urban Industrial Church Work, National Council of the Protestant Episcopal Church, New York City.

THOMAS F. O'DEA, Professor of Sociology of Religion, Fordham University, New York City.

SYLVAN SCHWARTZMAN, Professor of Religious Education, Hebrew Union College, Cincinnati, Ohio.

MARSHALL SKLARE, Director, Division of Scientific Research, American Jewish Committee, New York, N. Y.

HELEN SPAULDING, Director of Christian Education Research, National Council of Churches, New York City.

FRANCIS W. VOELCKER, Executive Secretary of the General Unit of Evaluation, Department of Christian Education, National Council of the Protestant Episcopal Church, Greenwich, Conn.

LAURIS B. WHITMAN, Executive Director of the Bureau of Research and Survey, National Council of Churches, New York City.

RELIGIOUS EDUCATION ASSOCIATION

PRESIDENT — Jerome Kerwin, Professor of Political Science, University of Chicago; also formerly Chairman, Walgreen Foundation, and Chairman of the Chicago Institute of Social and Religious Studies.

CHAIRMAN OF THE BOARD OF DIRECTORS — Randolph C. Miller, Professor of Religious Education, Yale Divinity School, New Haven, Conn.

CHAIRMAN OF THE EXECUTIVE COMMITTEE — Judah Pilch, Executive Director, American Association for Jewish Education, N. Y. C.

VICE PRESIDENT — F. Ernest Johnson, Research Consultant for the National Council of Churches.

VICE PRESIDENT — Thurston Davis, S.J., Editor of AMERICA, N. Y. C.

VICE PRESIDENT — Joseph Lookstein, Professor of Sociology, Yeshiva University, New York City; Rabbi, Congregation, Kehilath Jeshurun, New York City.

RECORDING SECRETARY — Carl Ellis Nelson, Professor of Religious Education, Union Theological Seminary, N. Y. C.

TREASURER — Glenn Garbutt, Management Consultant, New York City.

THE BOARD OF DIRECTORS

J. W. Ashton—Vice-President, Indiana University, Bloomington, Ind.
W. W. Brickman—Professor, School of Education, New York University, New York City, N. Y.
Dorothy Calkins—Executive Secretary, Evanston Council of Churches.
Wm. V. E. Casey, S.J.—Dean, School of Arts and Sciences, Boston College, Chestnut Hill, Mass.
Elias Chary—Rabbi, Germantown Jewish Center, Philadelphia, Pa.
Stewart G. Cole—Education Director, National Conference of Christians and Jews, Los Angeles, Cal.
Ira Eisenstein—Rabbi, Congregation Anshe Ezer, Chicago, Ill.
Sister Mary Emil—Staff of the National Catholic Education Association, Washington, D. C.
Robert E. Fitch—Dean, Pacific School of Religion, Berkeley, Calif.
Samuel Friedman—President Emeritus, Berkeley Baptist Divinity School, Berkeley, Calif.
Solomon B. Freehof—Rabbi Rodef Shalom Temple, Pittsburgh, Pa.
Casimir Gabriel—Dean, Manhattan College, New York City.
Emanuel Gamoran—Director of Education, Commission on Jewish Education, Union of American Hebrew Congregations.
Richard Gilman—Director, National Council on Religion and Higher Education, New Haven, Conn.
Albert I. Gordon—Rabbi, Temple Emanuel, Newton Center, Mass.
Simon Greenberg—Vice Chancellor, Jewish Theological Seminary, New York City, N. Y.
Bertram Gulnerich—Field Director, National Center, Confraternity of Christian Doctrine, Washington, D. C.
Donald R. Heiges—Executive Secretary, Division of College and University Work, National Lutheran Council, New York City.
Ralph Heim—Professor of English Bible and Religious Education, Lutheran Theological Seminary, Gettysburg, Pa.
Richard Hertz—Rabbi, Temple Beth El, Detroit, Mich.
David R. Hunter—Director, Dept. of Education, National Council of the Protestant Episcopal Church, Greenwich, Conn.
Louis Katzoff—Director of Education, North Suburban Synagogue Beth El, Highland Park, Ill.

Charles D. Kean—Rector, Church of the Epiphany, Washington, D. C.
Hugh Landrum—Executive Secretary, Dept. of Christian Education, Church Federation of Greater Chicago, Chicago, Ill.
Donald Leonard—Board of Christian Education, Presbyterian Church, U.S.A., Philadelphia, Pa.
Frank Lindhorst—College of the Pacific, Stockton, California.
Lawrence C. Little—University of Pittsburgh, Pittsburgh, Pa.
David W. Louissell—The Law School, University of California, Berkeley, Cal.
Oliver Martin—Professor of Philosophy, University of Rhode Island, Providence, Rhode Island.
James C. McLeod—Dean of Students, Northwestern University, Evanston, Ill.
Sister Mary Janet Miller—Principal, St. Mary's Cathedral High School, Lansing, Michigan.
John J. O'Connor—Chaplain U.S.N. and Director of the Navy's Character Education Program, Washington, D. C.
William Walden Fell II—Recently retired headmaster of St. Andrew's School, now at Elkton, Md.
Thomas C. Pollock—Dean, College of Arts and Sciences, New York University, New York City, N. Y.
Thomas J. Quigley—Pastor, St. Canice Church, Pittsburgh, Pa.
Alwyn C. Roberts—General Director, Commission on General Christian Education, National Council of Churches, New York City, N. Y.
Fred Replogle—Rohrer, Hibler & Replogle, Chicago, Illinois.
Louis L. Ruffman—Assistant Director, Jewish Education Committee, New York City.
A. L. Sebaly—Coordinator Teacher Education and Religion Project of the American Association of Colleges for Teacher Education.
George N. Shuster—President, Hunter College, New York City.
Edward Sproul—Executive Secretary for Program and Research, National Council of the Y.M.C.A., New York City.
John P. Wodarski—Director, Confraternity of Christian Doctrine, Archdiocese of Hartford, Hartford, Conn.
J. Wendell Yeo—Vice President, Boston University, Boston, Mass.

(The Officers and Standing Committee Chairmen are also Members of Board of Directors)
Registered Agent: Ernest J. Chave, 5731 Harper Ave., Chicago 37, Illinois.

CURRENT PERIODICAL SERIES

PUBLICATION NO.: 915

TITLE: RELIGIOUS EDUCATION

VOLUME: 54

ISSUES: 1 - 6

DATE: January - December 1959

This publication is reproduced by agreement with the publisher. Extensive duplication or resale without permission is prohibited.

University Microfilms, Ann Arbor, Michigan,